CHRISTIAN
Directions,

Shewing how to Walk with

GOD

All the Day long.

By *T. G.* Minister of the Gospel.

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1 Sam. 12. 23, 24, *I will teach you the good and the right way; only fear the Lord, and serve him with all your heart, considering how great things he hath done for you.*

Luke 17. 10, *When ye shall have done all these things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do.*

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Chriſtian Directions ſhewing how to walk with God all the day long.

CHAP. I.

How to begin the day with God.

I. AT thy firſt awaking in the Morning, conſecrate unto God the freſheſt of thy thoughts, by lifting up thine heart to him in Praiſes, and Thankſgivings for that comfortable reſt, and refreſhment he hath vouchſafed unto thee the night paſt. For had not the Lord been the more gracious unto thee, thou mighteſt have ſlept the ſleep of Death; yea thou mighteſt have awaked with Hell-flames about thine ears, What cauſe haſt thou therefore to bleſs God, as for the mercies of the night, ſo for the renewing of his mercies with the day? And then heartily beg of God to keep thee as from all dangers this day, ſo eſpecially from ſinning againſt him; as alſo to direct, aſſiſt, and bleſs thee in all thy lawful undertakings.

II. Having thus conſecrated thy firſt awaking unto God, then let out thine heart in a ſerious medi-

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II. Having thus conſecrated thy firſt [illegible] to God, then let out thine heart in a [illegible]

tation of God, and of ſome or other of his glorious Attributes: as,

1. *Of his infinite Purity*, who *is of purer eyes then to behold iniquity* with the leaſt approbation, but hates all ſin with a perfect hatred, as being contrary to his nature. A ſerious conſideration whereof would through Gods bleſſing prove very effectual for the ſuppreſſing of thoſe impure thoughts which are apt to ariſe from thy corrupt heart.

2. *Of the Almighty Power of God*, whereby he is able to ſupply all thy wants, to ſupport thee under all thy trials and temptations, to carry thee through all thy undertakings. A ſerious conſideration whereof cannot but ſtir thee up, as to fly unto him by prayer in all thy needs and neceſſities, ſo to caſt thy ſelf upon him, and his power, for ſeaſonable help and ſuccour, who never faileth thoſe who put their truſt in him.

3. *Of Gods continual preſence about thee, and with thee, whereſoever thou art, and whatſoever thou doſt. For he is about thy bed, and thy path*, Pſal. 139. 3. and taketh notice of all thy actions; and when no man ſeeth thee, yet he ſeeth thee, before whoſe Tribunal thou muſt one day ſtand to give an account of thy actions. Surely it would be a ſpecial preſervative againſt ſin, and a ſingular means to make thee watchful over all thy ways and actions, if thou wouldſt ſeriouſly conſider Gods all-ſeeing Preſence with thee.

4. *Of the Omniſcience of God*, how he knoweth all things, even the ſecret thoughts of thine heart, and the inward intentions of thy mind, *before whom all things are naked and open*, Heb. 4. 13. Not an idle, vain, worldly, luſtful thought in thine heart, but God is privy to it; yea, *and will bring every ſecret thing into judgment*, Eccleſ. 12. 14. This, if it

were ſeriouſly conſidered, how would it make thee watchful over thy very heart! and careful to ſuppreſs all wicked luſtful thoughts at their firſt riſing! and to keep thee upright and ſincere in what thou doſt, eſpecially in the duties of Gods Worſhip and Service, as knowing there is no diſſembling before him.

III. Call to mind what ſin it is whereunto thou findeſt thy ſelf moſt propenſe, and furniſh thy ſelf with the ſtrongeſt arguments thou canſt againſt it; and then bring up thine heart to a firm reſolution as againſt that ſin, ſo againſt the occaſions and allurements thereunto. For it is not poſſible for thee to forbear any ſin to which thou haſt a natural propenſity, unleſs thou ſhun all the occaſions and allurements thereunto.

IV. *As thou art riſing out of thy bed, take all occaſions of holy and heavenly meditations.* To give thee ſome hints.

1. When thou ſeeſt the nakedneſs of thy Body, let that mind thee of thy ſin which cauſed thee firſt to be aſhamed of it. For our firſt Parents, before they had ſinned, were not aſhamed of their nakedneſs, *Gen.* 2. 25. And how ſhould the conſideration thereof ſtir thee up earneſtly to long after the Robe of Chriſts righteouſneſs, to be clothed therewith, which will make thee lovely and amiable in the ſight of God?

2. Let thy riſing out of thy Bed mind thee, as of a Reſurrection from the death of ſin, unto the life of grace here; ſo likewiſe of the Reſurrection of thy Body out of the grave unto eternal life at the laſt day, when thou and every one of us muſt appear before the great Judg, to give an account of whatſoever we have done here.

Let the light of the day mind thee of *Jeſus Chriſt*,

tation of God, and of some or other of his glorious Attributes: as,

1. *Of his infinite Purity*, who *is of purer eyes than to behold iniquity* with the least approbation, but hates all sin with a perfect hatred, as being contrary to his nature. A serious consideration whereof would through Gods blessing prove very effectual for the suppressing of those impure thoughts which are apt to arise from thy corrupt heart.

2. *Of the Almighty Power of God*, whereby he is able to supply all thy wants, to support thee under all thy trials and temptations, to carry thee through all thy undertakings. A serious consideration whereof cannot but stir thee up, as to fly unto him by prayer in all thy needs and necessities, so to cast thy self upon him, and his power, for seasonable help and succour, who never faileth those who put their trust in him.

3. *Of Gods continual presence about thee, and with thee, whatsoever thou art, and whatsoever thou doest. For he is about thy bed, and thy path*, Psal. 139. 31. and taketh notice of all thy actions; and when no man seeth thee, yet he seeth thee, before whose Tribunal thou must one day stand to give an account of all thy actions. Surely it would be a special preservative against sin, and a singular means to make thee circumspect over all thy ways and actions, if thou seriously considerest Gods all-seeing Presence over thee.

4. *Of the Omniscience of God*, how he knoweth all things, even the secret thoughts of thine heart, and the inward intentions of thy mind, *before whom all things are naked and open*, Heb. 4. 13. Not an idle, worldly, sinful thought in thine heart, but he is privy to it; yea, *and will bring every secret thing into judgment*, Eccles. 12. 14. This, if it

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Let the light of the day mind thee of *Jeſus Chriſt*,

who is often in Scripture termed *Light*, yea the *true Light.*

4. When thou art putting on thine apparel, let out thine heart in a ſerious meditation of the *Robe of Chriſts Righteouſneſs*, which alone can make thee amiable in the ſight of God. And by faith apply Chriſt, and his righteouſneſs unto thy ſelf, reſting and relying thereupon, for the pardon and forgiveneſs of thy ſins here, and for eternal Salvation hereafter.

For *Motives* to quicken thee up to a conſcionable uſe of theſe forementioned Directions.

1. *This will be a ſpecial means to keep out worldly, wanton, and impure thoughts out of thine heart*, ſo that either they will not dare to come in, or ſhall the eaſier be kept out.

2. *Hereby thine heart will be exceedingly fenced and guarded againſt all the ſuggeſtions of Satan.* For the heart being firſt poſſeſſed with the thought of God, it will keep out the ſuggeſtions of Satan, who otherwiſe will not be wanting to caſt his helliſh firebrands into thy ſoul.

3. *Good and holy thoughts firſt let into the heart of a Chriſtian will keep it in a better tune all the day after.*

CHAP. II.

Of Secret Prayer in the Morning.

SO ſoon as thou art up, go into ſome ſecret place, and there offer up unto God a Morning-Sacrifice of Prayer and Thanksgiving. Dare not to attempt any thing, till thou haſt commended thy ſelf, and thine affairs unto God. This duty we find expreſly commanded by our Saviour, *Mat. 6. 6. When thou prayeſt,*

prayeſt; enter into thy Cloſet; and when thou haſt ſhut the door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, will reward thee openly. I beſeech thee plead no excuſe from the multitude of thy worldly buſineſſes. For the more and greater thy buſineſſes are, the more need thou haſt to offer up thy Morning-ſacrifice unto God, thereby to beg his aſſiſtance and bleſſing upon thy pains and endeavours, it being the ordinance he hath ſanctified for that very end. Beſides time ſpent in prayer will be no hindrance, but rather a furtherance of our worldly buſineſſes and employments. This will ſanctifie all the things we take in hand, making them ſucceſsful unto us. And God hath manifeſted his approbation of this duty, by diſcovering himſelf unto his people therein. When did the Lord ſend that Soul-raviſhing meſſage to *Daniel*, That *he was greatly beloved of God*, but when he was at his ſecret devotions, *Dan.* 9. 20, 21, 22. And doubtleſs many thouſands have had their hearts melted, their fears ſcattered, their doubts reſolved, their faith ſtrengthned, their aſſurance ſealed, whilſt they have been at ſecret prayer. What encouragement ſhould this be unto us to be conſtant in our ſecret devotions? And beware of ſlightneſs, and cuſtomarineſs therein; but be ſerious, and fervent, knowing that it is *the fervent prayer only that is effectual*, Jam. 5.16. Queſtionleſs this is one ſpecial reaſon why our prayers are ſo ſeldom anſwered, namely, becauſe they are performed with ſuch little life and fervency. I grant, thou canſt not always have a like fervency, yet thou muſt always ſtrive againſt all deadneſs and diſtraction. To that end uſe thy voice in prayer ſo often as conveniently thou maiſt, provided it be not for oſtentation to be heard of others, which thou wilt find very effectual, as for *the intention of thine affections*, by raiſing them up to an higher pitch: ſo

for

for the attention of thy mind, in keeping it from wandring *and roving after worldly thoughts* and *imaginations.*

CHAP. III.

Of reading the Scriptures in Private.

TAke *all opportunities of reading the holy Scriptures, which are able to make thee wise unto Salvation.* And indeed the Word and Prayer ſhould go hand in hand together, as the Chriſtians daily Exerciſe; for *every thing is ſanctified by the word of God and prayer*, 1 Tim. 4. 5. Appoint therefore ſome ſet-time in every day for reading of the Word. The morning is the beſt, when our ſpirits and wits are freſheſt. By reading three Chapters a day, the whole Bible may be read over in a year. But I would not ſo ſtrictly tye any to this, as ſtill to go on in reading ſome part of the Scripture every day. And if extraordinary occaſion hinder thine ordinary task, double it another time. For by the holy Scriptures only we may attain to the whole knowledg of the will of God.

That the Word may be the more profitable to thee, obſerve theſe Directions.

Lift up thine heart in Prayer unto God, as for the ſpirit of illumination, to open the eyes of thine underſtanding, that thou maiſt rightly conceive his Word; ſo for Wiſdom to apply, Memory to retain, Faith to believe, and Grace to practiſe what thou ſhalt read.

2. Go about it with all holy reverence, as in the ſight and preſence of God, believing it to be *the word of God, written by holy men, as they were moved and inſpired*

inſpired by the Holy Ghoſt, 1 Pet. 1. 21. When therefore thou ſetteſt thy ſelf to read the Word, ſay to thy ſelf, *I will hearken what the Lord will ſpeak to me therein.*

3. Seriouſly meditate of what thou haſt read, that ſo thou maiſt the better remember and underſtand the ſame. For Meditation is an eſpecial means to help, as our Memories, ſo our underſtandings. *I have more underſtanding than my Teachers*, ſaith *David*; Mark his reaſon, *becauſe thy Teſtimonies are my meditation*, Pſal. 119. 99. And it will be thy wiſdom to meditate of what thou haſt read, till thou find thine heart in ſome meaſure affected and warmed thereby.

CHAP. IV.

Of Chriſtian watchfulneſs over our Thoughts.

DO not think, that having ſaluted God by prayer and reading his Word in the morning, thou maiſt take thy leave of him all the day after; but ſecond thy prayers and reading with *Chriſtian watchfulneſs*, which is an heedful obſervation of our ſelves in all things, and a diligent circumſpection over all our wayes, courſes, and actions, that we may not diſpleaſe God in any thing, but pleaſe him in all things.

Such is the extent of this duty, as the *Apoſtle* ſets it down in general terms, 2 *Tim.* 4. 5. *Watch thou in all things.* Which I ſhall branch into ſeveral particulars.

1. Over thy *Thoughts.*
2. *Words.*
3. *Actions.*
4. *Againſt Sin in general, and the ſeveral kinds thereof.*

1. Thou

1. *Thou muſt be watchful over thy thoughts, that vain thoughts may not lodg in thine heart.* There is a Proverb, but a curſed one, that *Thoughts are free*, as if men might conceive what they pleaſed; whereas in truth, thoughts are not free, men may not, neither ought they to ſuffer their minds to be taken up with vain and wicked thoughts, but to keep a continual watch over their very thoughts. For,

1. *Conſider, That wanton and wicked thoughts, though they break not forth into acts, yet are they actual ſins.* Thoughts, though they are inward, yet are they the acts of the ſoul; and in that they are evil, they are ſinful. Obſervable is that of *Peter* to *Simon Magus*, Acts 8. 22. *Repent, if peradventure the thoughts of thine heart may be forgiven thee.* As if his evil thoughts had been a greater ſin than all his other wickedneſs.

2. *Evil Thoughts are not only ſinful in themſelves, but they are likewiſe the cauſe of all ſins, the Panders of all other luſts.* So much the Apoſtle *James* expreſſeth, *Jam.* 1. 15. *When luſt hath conceived, it bringeth forth ſin.* Luſtful thoughts being conceived in the heart, they ſoon bring forth ſin, breaking forth into acts of filthineſs and uncleanneſs.

3. *Conſider, That the Lord doth as ſtrictly obſerve all inward ſinful thoughts, as he doth the outward acts of ſin.* He is Omniſcient, and knoweth all things; yea, he is the trier and ſearcher of our hearts, and ſo is privy to every vain and wicked, to every wanton and luſtful thought in our hearts; howſoever men diſcern them not, yet God doth. *Pſal.* 139. 2. ſaith *David*, *Thou knoweſt my thoughts afar off*; that is, God, though afar off in the Heavens, yet he ſo far underſtandeth all things, that our very thoughts are known to him. Or elſe, Our thoughts whilſt they are afar off, before they

come to be expreſly conceived, are known to God.

4. *Conſider, That by our Thoughts eſpecially will the Lord judg us at the laſt day.* Rom. 2. 16. ſaith the Apoſtle, *God hath appointed a day wherein he will judg the ſecrets of men by Jeſus Chriſt.* Where, by *ſecrets of men*, may be meant, as their ſecret ſins outwardly committed, ſo alſo the inward ſecret thoughts of their hearts. Then muſt we be accountable to God for our evil Thoughts, as well as for our evil Works; yea, for our vain and idle Thoughts, as well as for our vain and idle Words. Then the ſwarms of our vain, wanton, wicked Thoughts ſhall be diſcovered and laid open to our eternal ſhame, before God, Angels, and Men, without true and unfeigned Repentance.

5. *Evil Thoughts, without ſincere repentance, will ſink our ſouls to Hell.* Such of you therefore as make no conſcience of your thoughts, but delight your ſelves in vain and wicked thoughts, in luſtful and unclean thoughts, and that impenitently, how can you eſcape the vengeance of Hell?

I deny not, but the beſt men, through the remainder of corruption in them, are ſubject to worldly, wanton, wicked thoughts, yea, oft-times in the performance of holy and religious Exerciſes; but theſe are their grief, and are their burden, againſt which they ſtrive, and for which they earneſtly beg pardon, and therefore ſhall not be laid to their condemnation.

Thus you ſee, the Scripture makes it a neceſſary part of godlineſs, to be watchful over our Thoughts. And queſtionleſs, he that is not godly in his Thoughts, is not truly godly in his A-

For *Remedies* against wicked thoughts, take these few:

1. *Be sure thou do not make too much of those wicked, wanton thoughts, which do either arise from thine own corrupt heart, or are cast in by Satan.* I mean, Do not revolve them in thy mind by musing and meditating on them with delight; for if so, thou art in danger to be ensnared by them.

2. *With detestation speedily reject, and cast them out of thine heart.* As in thy Judgment thou canst not but condemn them as base and wicked; so in thy Affections abhor and detest them, yea, reject and cast them away as abominable. The counsel which St. *Cyprian* gave against the suggestions of Satan, is good against all evil thoughts that shall arise from our hearts; *Withstand*, saith he, *the Devil's first suggestions; neither let us cherish the Snake, lest within a while it grow to a Serpent.*

3. *So soon as any vain or wicked thoughts begin to arise in thine heart, fix thy meditation upon good thoughts, especially such as are contrary thereunto.* Thus when vain thoughts begin to arise in thine heart, strive to put them out, by fixing thy meditation upon some serious matter. When earthly, worldly thoughts begin to arise in thine heart, fix thy meditation upon some spiritual and heavenly thoughts: When any lustful and unclean thoughts begin to arise in thine heart, fix thy meditation upon some holy and good thoughts: think of the excellency and necessity of holiness, *without which no man shall see the Lord*, Heb. 12. 14.

4. *Humble thy self for all thy sinful and vain thoughts, of what sort or kind soever. If thou hast done foolishly in lifting up thy self; or if thou hast thought evil, lay thy thine hand upon thy mouth*, saith the *Wise-man*, Prov. 30. 32. That is, whether

thou haſt done fooliſhly, or thought evil, humble thy ſelf before God for the ſame, which is there meant by *laying thy hand upon thy mouth.* And know aſſuredly, that unleſs thou here humble thy ſelf unfeignedly for thy vain and ſinful thoughts, thou ſhalt full-deerly anſwer for them hereafter, at that dreadful day of Judgment, when all the thoughts of thine heart ſhall be brought to light.

5. Be earneſt with God in prayer, that he would be pleaſed, as to ſuppreſs and keep down all vain, wicked, wanton thoughts from riſing in thine heart; ſo, that he would rebuke Satan, and reſtrain his malice, that he may not caſt his helliſh thoughts into thine heart; or at leaſt, that *he would enable thee to quench them* at their firſt entrance.

CHAP. V.

Of Watchfulneſs over our Words.

II. AS *thou muſt watch over thy Thoughts, ſo likewiſe over thy Words*; the well-ordering of them being a matter of great conſequence in our Chriſtian courſe. To this end,

1. *Avoid all unchaſt ſpeeches, and unſavoury diſcourſes, which argue a corrupt heart. For as a good man out of the good treaſure of his heart, bringeth forth that which is good; ſo an evil man, out of the evil treaſure of his heart, bringeth forth that which is evil; for of the abundance of the heart the mouth ſpeaketh.* Luke 6. 45. Hereupon, ſaith the Apoſtle *James* in chap. 1. v. 26, *If any man ſeem religious, and refraineth not his tongue, that man's Religion is*

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Of Watchfulneſs over our Words.

11. AS *thou muſt watch over thy Thoughts, ſo likewiſe over thy Words*; the well-ordering of them being a matter of great conſequence in our Chriſtian courſe. To this end,

1. *Avoid all unchaſt ſpeeches, and unſavoury diſcourſes, which argue a corrupt heart. For as a good man out of the good treaſure of his heart, bringeth forth that which is good; ſo an evil man, out of the evil treaſure of his heart, bringeth forth that which is evil; for of the abundance of the heart the mouth ſpeaketh.* Luke 6. 45. Hereupon, ſaith the Apoſtle *James* in chap. 1. v. 26, *If any man ſeem religious, and refraineth not his tongue, that man's Religion is vain;*

vain; implying, that all the Devotion and Religion that ſuch an one pretends, is meer vanity; it will do him no good, nor ſtand him in any ſtead; it will not ſave his ſoul, but he may go to Hell for all his Religion and Profeſſion.

2. *Accuſtom thy ſelf to holy conferences, and good communication.* It is not ſufficient to abſtain from corrupt communication, unleſs thou accuſtom thy ſelf to good diſcourſes. Therefore the Apoſtle having ſaid, *Let no corrupt communication proceed out of your mouth*; he further addeth, *but that which is good, to the uſe of edification, that it may miniſter grace unto the hearers*, Eph. 4. 29.

3. *In all thy Conferences forbear to ſpeak evil of others, or whatſoever may tend to their diſgrace or diſparagement.* For thou ſhalt be ſure to find others that will be as ready to judg and ſpeak evil of thee, as thou haſt of thy brother; who will have as little care of thy Credit, as thou haſt had of thy Brother's. Which argument our Saviour uſeth, *Mat.* 7. 1. *Judg not, that ye be not judged; for with what judgment ye judg, ye ſhall be judged; and with what meaſure ye meet, it ſhall be meaſured to you again.*

4. *Pray unto God to ſanctifie your ſpeech, and to direct it by his holy Spirit, that it may tend, as to the glory of his name, ſo to the good both of ſpeaker and hearer*]. I ſhall conclude theſe Directions concerning our words, with that of our Saviour, Mat. 12. 36. *But I ſay unto you, That every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment.* So that then thou muſt give an account not only for Deeds, but alſo for Words, and not only for evil words, but alſo for idle words. For as evil words diſcover a wicked heart, ſo idle words a vain heart.

CHAP.

Of Watchfulneſs over our Actions.

SEE *that thou maintain a ſpecial watchfulneſs over all thy Ways and Actions.* To this end,

1. *Make God's Word the rule of all thy Actions.* For, *as many as walk according to that rule, peace be on them, and mercy,* Gal. 6. 16. that is, As many as walk according to the rule of God's word, which containeth not only Promiſes for your conſolation, but alſo Precepts for your converſation.

2. *Make God's glory the principal aim and end of all thy actions:* According to that of the Apoſtle, 1 Cor. 10. 31, *Whatſoever you do, do all to the glory of God.* And truly, ſo far as we make God's glory the end of our actions, they are acceptable and pleaſing unto Him. But though our actions be otherwiſe never ſo good, never ſo ſpecious and glorious, yet if God's glory be not the end of them, if we do them not in obedience to the command of God, thereby to glorifie Him, they are no way acceptable. I grant, it is impoſſible for a man in this life actually to aim at, and intend the glory of God in every thing that he doth; yet he ought ſincerely to endeavour after it.

3. *Be ſure thou commend all thine actions and buſineſſes unto God by prayer*; Not enterpriſing any thing without ſeeking direction, aſſiſtance, and a bleſſing from Him. *It is vain for you to riſe up early, to ſit up late, and eat the bread of ſorrow,* unleſs the Lord put to his helping-hand, and come in with a bleſſing, *Pſal.* 127. 2. And queſtionleſs one ſpecial reaſon why many find not that ſucceſs in their buſineſſes which they deſire, is, becauſe

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they have not firſt commended them unto God by prayer.

4. *Having commended thy buſineſs unto God by prayer, be careful in the uſe of means for the furthering thereof.* For where God hath appointed the End, he hath appointed the Means thereunto; and therefore to think to obtain the one without the other, were preſumption in an high degree. But herein take this Caution:

Be ſure the Means thou uſeſt, be lawful; never think to thrive by any unlawful Means: that will not in the end prove *gain*, which is gotten with the *loſs* of thy ſoul. *For what ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul?* Mar. 8. 36.

5. *Set God always before thee, and ever walk as in his ſight and preſence*, Gen. 17. 1. which will be a ſpecial means to keep and reſtrain thee from many ſins. This we read kept *Joſeph* from yeelding to the wanton ſolicitations of his Miſtris, though he had the opportunity of privacy; *How can I*, ſaith he, *do this great wickedneſs, and ſin againſt God?* It was the apprehenſion of God's all-ſeeing-preſence, that preſerved him from cloſing with the inordinate affection of his Miſtris.

CHAP. VII.

Of Watchfulneſs againſt ſin, and the ſeveral kinds thereof.

KEEP *a continual watch againſt ſin in general, not bearing with thy ſelf in the willing-practiſe of any known ſin.* In vain doſt thou expect any true

true peace in thy ſoul, ſo long as thou retaineſt and favoureſt any one ſin in thy ſelf againſt thy Conſcience. For as ſin hinders communion with God, ſo communication from God.

For the better avoiding ſin, obſerve theſe Directions:

1. *Carefully avoid all the occaſions and means which may allure and draw thee unto ſin.* For it is impoſſible to eſchew the one, without the other. It is not poſſible that he who is enclined to drunkenneſs, ſhould contain himſelf from it, if he avoid not the places and company of Drunkards: neither is it poſſible for him that is wanton and laſcivious, to abſtain from filthineſs and uncleanneſs, if he frequent unchaſt company, and pamper himſelf in gluttony and drunkenneſs.

2. *If thou art aſſaulted, reſiſt ſin in the beginning.* Do not dally with temptations, as the Flye with the flame of a Candle, leſt thou be burnt before thou be aware; but withſtand the firſt beginnings thereof.

3. *If thou be overtaken with any ſin, labour to recover thy ſelf with all poſſible ſpeed, by true and unfeigned repentance, and a freſh recourſe to the blood of Chriſt, and a ſincere engaging to a greater watchfulneſs over thy ſelf for the time to come.* Be ſure thou do not live nor lie impenitently in the practiſe of any ſin againſt thy Conſcience; for ſo long thou weareſt the Devil's Livery, and art a ſtranger to true peace.

4. *Being recovered, take heed of relapſing.* This advice Chriſt gave to the poor *Cripple*, whom he healed at the Pool of *Bethesda*, *Sin no more, leſt a worſe thing come unto thee*, Joh. 5. 14: which doth not imply, that a man may keep himſelf pure and free from all ſin; but, that he ought with the beſt

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care, and greateſt watchfulneſs that he can, endeavour to keep himſelf pure and free from all ſin, eſpecially from enormous ſins, which in an high meaſure provoke the wrath of God.

5. *Carefully avoid the ſociety and company of wicked men.* I mean, all intimate ſociety and needleſs familiarity with them; they being the Devil's Inſtruments to ſolicite unto all manner of ſin and wickedneſs; ſo that though they do not find thee like unto themſelves, yet if thou frequently conſort with them, they will ſoon make thee ſuch. So much the Wiſe-man intimateth, Prov. 13.20. *He that walketh with wiſe men, ſhall be wiſe*; that is, ſhall be wiſer thereby: *and he that keepeth company with fools, ſhall be the worſe for it*; for he will be tainted with their wicked ways and courſes; there being as great danger of infection in wicked and prophane company, as in peſtilential Diſeaſes.

As thou muſt watch againſt ſin in general, ſo likewiſe againſt the ſeveral kinds and ſorts of ſin. As,

I. *Againſt thy beloved ſin.* There is none of us all, but we have in us our darling and beloved-ſin; *peccatum in deliciis*, as *Auſtin* calls it.

For the bettter diſcovery whereof, take theſe few *Directions:*

1. *Obſerve which way the ſtream of thy thoughts run, eſpecially thy morning-thoughts:* For whatſoever thy beloved ſin is, upon that will thy morning-thoughts moſt hover. This is a ſure Rule, *Every man is, what he is moſt in the morning.* As he that is ſpiritual, hath his morning-thoughts upon God, or upon ſome ſpiritual and heavenly ſubject; ſo he that is worldly, hath his morning-thoughts

thoughts upon the world; and he that is unclean, hath his morning-thoughts about the ſatisfying of his carnal luſts.

2. *Obſerve ſeriouſly what ſin it is thy conſcience doth moſt and chiefly check thee for*, eſpecially in time of affliction: for Conſcience, being then awakened, will moſt of all check thee for thy beloved ſin.

3. *Obſerve what ſin it is that thou haſt leaſt power to reſiſt*, and with which thou art oftneſt and eaſilieſt overcome, notwithſtandiug thy Conſcience checks thee for the ſame. Thou haſt hereupon good ground to conclude that to be thy beloved ſin.

4. *Obſerve what it is thou thinkeſt upon with greateſt delight.* If the thoughts of thy eſtate, and of encreaſing the ſame, be pleaſing and delightful to thee, then thou haſt cauſe to ſuſpect *Covetouſneſs* to be thy beloved ſin. If thoughts of fleſhly pleaſure tickle thee with delight, then thou haſt cauſe to ſuſpect *Uncleanneſs* to be thy *Dalilah*, and beloved ſin; or whatſoever ſin it is thou thinkeſt on with greateſt delight.

Having found out thy beloved ſin, thou muſt eſpecially watch againſt that, leſt thou be ſurpriſed by it, and that for theſe *Reaſons:*

1. *Becauſe this ſin is ſo ſweet and delightful to a ſinner, that he doth very hardly part with it:* Therefore it may fitly be called, the *ſin that hangeth ſo faſt on us*, being not eaſily caſt off, *Heb.* 12. 1. And *Mat.* 5. 29, 30, our Saviour calls our parting with our beloved ſin, *a plucking out of our right eye*, and *a cutting off of our right hand*; for ſaith he, *If thy right eye offend thee, pluck it out, and caſt it from thee: and if thy right hand offend thee, cut it off, and caſt it from thee*, &c. which words are not

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literally to be taken, for then they are againſt the ſixt Commandment; but *metaphorically*, the *eye* and the *hand* being there put for our boſome and beloved ſins. So that the meaning of the words ſeemeth to be this; If thy luſt or ſin be as dear to thee as thy right eye, yet pluck it out by mortification, and caſt it from thee: or if thy ſin be as profitable to thee as thy right hand, whereby thou getteſt thy living, yet cut it off by mortification, and caſt it from thee: for it is better to mortifie thy deareſt ſin, thy darling luſt, than that thy whole man ſhould periſh.

2. *One beloved ſin in the boſome ſo alienates the heart, that it cannot love Chriſt as it ſhould*; as one ſtranger in the boſome of the Wife ſo takes up her affection, that ſhe cannot love her Husband as ſhe ought. We read in the *Evangeliſts*, That one covetous luſt in *Judas*, one inceſtuous luſt in *Herod*, one worldly luſt in the *rich man*, was of ſtrength enough to with-hold each of them from Chriſt. As therefore thou deſireſt an Intereſt in Chriſt, maintain an eſpecial watch againſt thy beloved ſin, that that may not draw thine heart off from Him.

For Remedies againſt a beloved ſin, take theſe:

1. *Steep thy thoughts in a ſerious meditation of the bitter fruits and dreadful effects thereof.* Though thy ſin may be ſweet in the acting and committing thereof, yet it will be bitterneſs in the end. For one of theſe two things muſt needs follow thereupon; Either the bitterneſs of Repentance, or the bitterneſs of Puniſhment. So that let the beſt come of ſin which can come, that thou ſavingly repent thereof, yet bitter ſorrows, bitter tears, and bitter mournings, are the iſſues of it. But if thy ſin be not repented of, then comes the bitterneſs of

death

death and condemnation with the Devils and damned in Hell-fire to all eternity. We have a common ſaying amongſt us, *Sweet meat muſt have ſower ſawce.* Thus ſtrong drink, which goeth down merrily will be bitterneſs in the end, according to that of the Prophet *Iſaiah*, chap. 24. v. 9. *Strong drink ſhall be bitter to them that drink it*, that is, it ſhall be turned into bitterneſs. And *Solomon*, deſcribing the *Harlot* (Prov. 5. 4.), with the contentments which ſhe offers, concludes, *Her end is bitter as wormwood*; not only her own end, but likewiſe the end whereunto ſhe bringeth others: for as it follows, *v.* 5. *Her feet go down to death*; that is, ſhe carries her ſelf, and others that follow her, headlong into that burning-lake, where the fire of Luſt will be turned into the fire of Hell, without true and unfeigned repentance. When therefore thou art tempted to any ſin, reaſon thus with thy ſelf: If I yeeld to this temptation, and thereby gratifie my luſt, either I ſhall repent, or not repent. If I do not repent, I ſhall be damned; if I do repent, it will coſt me much more bitter ſorrows and mournings, than I ſhall find pleaſure and delight in the acting of it. O then what egregious folly and madneſs muſt it needs be in me, for the enjoyment of a ſhort tranſient pleaſure here, to implunge my ſelf, both body and ſoul, into everlaſting burnings!

2. *Have frequent recourſe unto God by prayer.* For it is God's Power that muſt ſupport thee againſt the power of thy beloved luſt; and it is Prayer that muſt procure his power. But let thy Prayers be, as ſincere, ſo fervent; for *it is the fervent prayer only that is effectual.* This was the courſe which *Paul* took when he was troubled with *that thorn in the fleſh*, whereof he complains (2 *Cor.* 12.

7, 8.), which moſt judicious Expoſitors underſtand to be ſome luſtful motion and inclination which he found in himſelf; *For this he beſought the Lord thrice, that it might depart from him*; that is, he prayed oftentimes to be rid of it; and thereby he obtained, though not a full deliverance from it, yet ſtrength ſufficient to maſter it, ſo as it had not dominion over him: for he received this comfortable anſwer, *My grace ſhall be ſufficient for thee*; ſufficient for thy deliverance in due time; ſufficient in the mean time for thy ſupportance. And queſtionleſs, one ſpecial reaſon why ſo many complain of the ſtrength and prevalency of their beloved luſt, that it doth even rule and reign in them, is, Becauſe they do not pray unto God in the Name of Chriſt ſo heartily againſt it, as they ſhould; which if they did, they would feel and find the grace of God ſufficient for their ſupportance and deliverance.

II. *Thou muſt with as great care and circumſpection watch againſt ſecret ſins, as againſt open and publick ſins*, making conſcience of ſinning in ſecret, even when thou haſt the opportunity of privacy for the acting and committing of them.

1. *Becauſe we are more apt to fall into ſecret, than into open and publick ſins.* If we can hide our ſins from the eyes and knowledg of men, we are apt to think all is well and ſafe; and thereupon encourage our ſelves to ſin in ſecret. And therefore the *Murtherer* and *Adulterer* are brought in by *Job*, emboldning themſelves, ſaying, *No eye ſeeth us*, Job 24. 14.

2. *Howſoever we may hide our ſecret ſins from eyes of men, yet it is impoſſible to hide them from all ſeeing eye of God*, who ſeeth all, himſelf un-

of any; being *preſent in all places*, *beholding both the evil and the good*, Prov. 15. 3. *David*'s Murther and Adultery were carried on very ſecretly, yet were they viſible to the eyes of God. *Thou didſt it ſecretly*, ſaid God, *but I will puniſh thee openly. If thou wilt ſin ſecretly*, ſaith *Auguſtine*, (*quære ubi te non videat, & fac quod vis*) *ſeek out a place where he ſeeth thee not, and there do what thou wilt.* But ſeeing God is preſent in all places, it is impoſſible thou ſhouldſt hide thy ſins from his All-ſeeing eye.

3. *As God here ſeeth and taketh notice of thy moſt ſecret ſins, ſo he will one day or other diſcover thoſe deeds of darkneſs to thy great confuſion, without true repentance*; If not here in this life, yet at the day of Judgment, when our moſt ſecret ſins ſhall be diſcovered to the view of all. For as the Wiſeman ſpeaketh, Eccleſ. 12. 14. *God will bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.* Then all thy ſecret ſins ſhall be diſcovered to Angels, Men, and Devils; thy ſecret uncleanneſs, and cloſe adultery; thy pilferings and ſtealings; thy falſe weights and meaſures, ſhall be brought to the view of all, to thine eternal ſhame and confuſion. Were our hearts thorowly poſſeſſed herewith, oh how watchful would it make us over our ſelves in ſecret, and fearful to adventure upon any ſin, though we have the opportunity of privacy for the acting of it!

CHAP.

CHAP. VIII.

Of our Behaviour at Meals.

CONſidering our Adverſary the Devil layeth in every place baits and ſnares to entrap us, and eſpecially at our Tables; therefore it concerns us in a ſpecial manner to be watchful over our ſelves at our Meals. To that end,

1. *Forget not to pray unto God for a bleſſing on the Creatures whereof thou art to partake.* For, as the Apoſtle ſpeaketh, 1 Tim. 4. 4, 5. *Every creature of God is good, being ſanctified by the word of God, and Prayer.* By the *word*, as it doth ſhew and warrant our right thereunto; and by *prayer*, as it is a means appointed by God for obtaining his bleſſing upon his Creatures, without which they will do us little good; for *man liveth not by bread only, but by every word that proceedeth out of the mouth of God*, Mat. 4. 1, that is, Bread doth not nouriſh by its own power, but by the appointment and bleſſing of God. And therefore it was the uſual practiſe of our Saviour to lift up his eyes, and crave a bleſſing upon the Creatures, before he did partake thereof; which hath been the uſual practiſe of the Saints and people of God before and ſince Chriſt's time, 1 *Sam.* 9. 13. and *Acts* 27. 30. Having therefore ſuch worthy Patterns and Preſidents, follow them, not daring to partake of any of God's good Creatures, till thou haſt lifted up thine heart to God, and craved his bleſſing upon them: for otherwiſe, how juſtly might'ſt thou expect from God a curſe rather than a bleſſing.

2. *Eat as in the preſence of God*, who is ever preſent with us whereſoever we are; as in our beds, ſo at our boards, eying and obſerving all our actions.

3. *Seaſon and ſanctifie thy Meals with ſpiritual communication, and holy, at leaſt uſeful diſcourſes, that thy ſoul, as well as thy body, may be fed and nouriſhed.* To this end take occaſion to raiſe up both thine own heart, and the hearts of ſuch as are with thee, to an affectionate remembrance of God, by whoſe goodneſs and bounty thou enjoyeſt what is ſet before thee; that thereby thine heart may be inflamed with a greater love unto Him. We read in the *Evangeliſts*, That it was Chriſt's uſual practiſe at Meals to fall into ſuch diſcourſes as tended to the ſpiritual good of thoſe with whom he ſate, miniſtring grace to the hearers; whoſe example herein is worthy our Chriſtian imitation. And in regard of your great backwardneſs unto, and barrenneſs in ſpiritual diſcourſes, that you cannot ſuddenly find out any fit matter for it; it will be a point of ſpiritual wiſdom in you, before hand to think of ſome ſeaſonable ſavoury heads whereon to diſcourſe at Meals, which may tend to the good and edification of others; and reſolve to embrace every opportunity that is by any offered to you for good diſcourſe. I deny not, but you may lawfully, at Meals, diſcourſe, as of News, ſo of Civil matters, and of your own Affairs, and the like; yet you ſhall do well to ſeaſon your Civil and Moral Diſcourſes, with ſome Spiritual and Savoury Expreſſions; dropping ſomething of the Mercy, Goodneſs, and Bounty of God, at every Meal.

4. *Fail not to give thanks after Meals, for that comfortable refreſhment you have found from the Crea-*

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CONsidering our Adversary the Devil layeth in every place baits and snares to entrap us, and especially at our Tables; therefore it concerns us in a special manner to be watchful over our selves at our Meals. To that end,

1. *Forget not to pray unto God for a blessing on the Creatures whereof thou art to partake.* For, as the Apostle speaketh, 1 Tim. 4. 4. 5. *Every creature of God is good, being sanctified by the word of God, and Prayer.* By the *word*, as it doth shew and warrant our right thereunto; and by *prayer*, as it is a means appointed by God for obtaining his blessing upon his Creatures, without which they will do us little good; for *man liveth not by bread only, but by every word that proceedeth out of the mouth of God*, Mat. 4. 1, that is, Bread doth not nourish by its own power, but by the appointment and blessing of God. And therefore it was the usual practise of our Saviour to lift up his eyes, and crave a blessing upon the Creatures, before he did partake thereof; which hath been the usual practise of the Saints and people of God before and since Christ's time, 1 *Sam.* 9. 13. and *Acts* 27. 30. Having therefore such worthy Patterns and Presidents, follow them, not daring to partake of any of God's good Creatures, till thou hast lifted up thine heart to God, and craved his b[illegible] on them: for otherwise, how justly m[illegible] expect from God a curse rather than a

2. *Eat as in the presence of God*, who is ever present with us whersoever we are; as in our beds, so at our boards, eying and observing all our actions.

3. *Season and sanctifie thy Meals with spiritual communication, and holy, at least useful discourses, that thy soul, as well as thy body, may be fed and nourished.* To this end take occation to raise up both thine own heart, and the hearts of such as are with thee, to an affectionate remembrance of God, by whose goodness and bounty thou enjoyest what is set before thee; that thereby thine heart may be inflamed with a greater love unto Him. We read in the *Evangelists*, That it was Christ's usual practise at Meals to fall into such discourses as tended to the spiritual good of those with whom he sate, ministring grace to the hearers; whose example herein is worthy our Christian imitation. And in regard of your great backwardness unto, and barrenness in spiritual discourses, that you cannot suddenly find out any fit matter for it; it will be a point of spiritual wisdom in you, before hand to think of some seasonable savoury heads whereon to discourse at Meals, which may tend to the good and edification of others; and resolve to embrace every opportunity that is by any offered to you for good discourse. I deny not, but you may lawfully, at Meals, discourse, as of News, so of Civil matters, and of your own Affairs, and the like; yet you shall do well to season your Civil and Moral Discourses, with some Spiritual and Savoury Expressions; dropping something of the Mercy, Goodness, and Bounty of God, at every Meal.

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CHAP. IX.

Of the Duties of our Callings.

HAve ſpecial regard to the Duties of that particular Calling wherein thou art placed by God's Providence; in a conſcionable diſcharge whereof, conſiſteth the very life and power of Religion. For thy help therein, take theſe *Directions.*

1. *In the duties of thy Calling be painful and induſtrious.* Which Direction the Wiſe-man giveth in theſe words, *Whatſoever thy hand findeth to do, do it with all thy might*, Eccleſ. 2. 10; that is, whatſoever works and duties belong unto thee by vertue of thy Calling, do them diligently and induſtriouſly; not ſo much to ingroſs Wealth, as for Neceſſaries, and moderate proviſion for thy ſelf, Wife, and Children. This our Sevior commendeth to us by his own practiſe, for, ſaith he, *I muſt work the works of him that ſent me, while it is day.* This phraſe ἐργάζεσθαι τὰ ἔργα, *to work the works*, is an *Hebraiſm*, and implieth a thorow acting, or doing

or doing of a thing, and that with diligence.

For thy encouragement thereunto, know, that diligence in our Callings is uſually crowned with Riches and Plenty. *Prov.* 10. 4. *The hand of the diligent maketh rich.* And Prov. 13. 14. *The ſoul of the diligent ſhall be made fat*; that is, ſhall be enriched with outward bleſſings. And truly, it is very rare but that a bleſſing doth accompany a diligent hand.

Yet herein care is to be had, leſt while you are diligently following the works of your Calling on the one hand, you be not overtaken with worldlineſs and covetouſneſs on the other. Therefore I ſhall give you two Cautions:

1. *Be not ſo diligent in thy particular Calling, that thou neglect the duties of thy general Calling, as a Chriſtian.* I mean, Be not ſo eager in following thy worldly buſineſſes and imployments, that thou neglect thy ſpiritual buſineſs, as thy morning and evening-devotions unto God, *&c.* Though thou maiſt ſpend the greateſt part of every of the ſix days in thy worldly buſineſſes and imployments, yet thou oughteſt to ſpend ſome part of every day in ſpiritual imployments, whereby thy worldly buſineſſes will be the better ſeaſoned and ſanctified. When thou comeſt to lye upon thy death-bed, and lookeſt back into thy life, then that time which hath been taken from thy worldly buſineſſes, and ſpent in praying, reading, hearing, meditating, and the like, will yeild thee moſt comfort.

2. *Labour to be heavenly minded in earthly imployments*; to follow worldly buſineſſes with ſpiritual affections, often lifting up thine heart unto God in ſome heavenly ejaculations. Yea, labour to make ſome improvement of that time, wherein thou art following the works of thy Calling, to ſome ſpiritual advantage,

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II. *Reſolve and ſtrive to be faithful and ſincere in all the works of thy Calling*; and with a kind of diſdain abhor to get any thing by wicked and deceitful courſes; as knowing that a little ill got may empoyſon a mans whole Eſtate, and bring a curſe upon all that he poſſeſſeth; it may prove like the *Eagles fleſh from the Altar, with a Coal in it*, that devoured the whole Neſt. Let there be therefore Truth and Equity, and plainneſs in all thy dealings with men: Circumvent no man; according to that of the Apoſtle, 1 Theſ. 4. 6. *Let no man go beyond, and defraud his brother in any matter, becauſe the Lord is the avengee of all ſuch:* Where the Apoſtle diſſwadeth from all fraudulent and deceitful dealings, by an argument taken from the dangerous and dreadful conſequents of ſuch ſins, laying us open to the vengeance of that God who is in his wrath a *conſuming fire.* In all thy dealings with men, obſerve that Royal Law and Standard of all Equity, which is, *To do as thou wouldſt be done by*; for as our Saviour ſpeaketh. Mat. 7. 12. *This is the Law and the Prophets*, that is, the ſum of that which in the *Law* and by the *Prophets* is delivered concerning our carriage towards our Neighbour, and dealing with him.

III. *Having uſed thine utmoſt diligence in thy lawful Calling, trouble not thy ſelf with carking and diſtracting thoughts about the iſſue and ſucceſs of thine endeavours.* Which Direction our Saviour giveth, Mat. 6. 31. *Take no thought, ſaying, What ſhall we eat,*

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IV. *As often as thou receiveſt any bleſſing from God, forget not to return unto him the praiſe and the glory thereof*; acknowledging, that whatſoever the Means hath been, that He is the chief Cauſe, and principal Author of all thoſe benefits and bleſſings which thou enjoyeſt; for as St. *Chryſoſt.* ſpeaketh in his 52 *Hom.* in *Gen.* οὐδὲν γὰρ ἴτως ὁ Θεὸς ἀποδέχεται ὡς ψυχὴν εὐχάριστον, *There is nothing more acceptable to God than a grateful mind*, it being one of the Sacrifices with which he is well pleaſed.

CHAP. X.

Directions to the Rich.

AS the Apoſtle *Paul knew how to be abaſed, and how to abound; how to be full, and how to be hungry*, Phil. 4. 12; that is, he had learned in the School of Chriſt, how to carry himſelf Chriſtian-like in a rich and in a poor eſtate. So it will be a point of ſpecial wiſdom in us, to know how to carry our ſelves Chriſtian-like through variety of conditions; how to manage every eſtate. For your better help herein, I ſhall give you ſome Directions:

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1. How to carry your ſelves Chriſtian-like in a rich and full eſtate.
2. How to carry your ſelves Chriſtian-like in a poor and mean eſtate. For the former,

I. *Look up unto God, and often think of him as the Author and Donor of all the good things thou doſt enjoy.* When thou haſt gotten Wealth, ſay not, *This I have gotten by my own wiſdom and policy:* For how many men of as great underſtanding and wiſdom as thy ſelf, have not the tythe of thy Eſtate? Neither ſay, *This I have gotten by mine own travel, pains, and endeavours*; For how many men have been as induſtrious as thy ſelf, and yet have not found that ſucceſs which thou haſt done? And therefore ſay with *Job* (chap. 1. 21.), *The Lord hath given.*

II. *Bleſs God for what thou haſt. In every thing give thanks* (ſaith the Apoſtle, 1 *Theſſ.* 5. 18.); *for this is the will of God in Chriſt Jeſus concerning you:* As if he had ſaid, This is that the Lord by his Son Jeſus Chriſt hath ſignified to be his will; and, after a ſort, the whole he requireth of us, for all the Mercies we receive from Him. And therefore, as thou receiveſt any Mercy and Bleſſing from God, fail not to give unto him the praiſe and the glory thereof.

III. *Labour to ſee God's Special Love in Common Mercies.* For what good will the enjoyment of any thing do thee, unleſs thou canſt ſee God's *LOVE* to thee, as well as his *BOUNTY* therein?

Q. *How may I know that theſe outward Mercies which I do enjoy, are beſtowed upon me in love and favour?*

A. *If*

4. *If they inflame thine heart with a love to God,* causing thee to love him the more, because he hath been so bountiful unto thee. For this is a sure rule, *Whatsoever causeth love, cometh from love.* Examine therefore whether those outward good things which thou dost so plentifully enjoy, have wrought up thine heart to a true love of God: for if so, then thou mayest assure thy self, that they were bestowed upon thee in love; and thou mayest look upon them as tokens of God's especial love and favour.

2. *If thou findest in thy self a willingness to honour God in the use of those good things thou hast received from him,* by laying out a portion thereof towards the maintenance of God's worship, or the relief of God's poor, then thou hast a comfortable evidence that they are bestowed upon thee in love.

3. *If it be the grief of thine heart that thou dost not answer the loving-kindness of the Lord towards thee*; that thy conversation is so unsuitable to his gracious dispensations towards thee; that thou dost not in any measure live up to his bounty towards thee. This is an evident sign, that what thou hast received from God, was bestowed upon thee in love; and thou mayest look upon them as tokens of his especial love and favour.

IV. *Beware of being puffed up with pride, and labour to be humble under thine abundance*; to be low in thine own thoughts, when thou art high in the world, which indeed will prove thy glory. For Humility is an ornament, as the Apostle *Peter* plieth under that word ἐγκομβώσασθε, *be clothed decked with humility* as with an ornament, 1 *Pet.* 5. Many men think Humility a debasement; but Spirit of God counteth it an ornament; there-

fore ſaith the Apoſtle *James*, chap. 1. 10. *Let the rich man glory in that he is made low*; that is, Let him glory in his humility, becauſe God hath given him an humble and lowly heart, notwithſtanding his riches and greatneſs in the world, becauſe he hath a *low mind in an high condition*; for it is the glory of rich men, that when God hath made them *high* in the world, they are *low* and humble in their own thoughts.

V. *Labour for the true ſpiritual* Riches, *namely, ſaving, ſanctifying graces*, that thy ſelf may be rich, and not thy Cheſt only. And truly, rich men of all others ſtand in moſt need of ſanctifying-graces, in regard their Riches are great ſnares unto them, and occaſions of ſin, as a long Coat is in greater danger to be dagled, than a ſhort one. Oh therefore beg of God, that he would not put thee off with the things of this world; but that, together with his outward bleſſings, he would give thee his inward bleſſings, true, ſaving, ſanctifying-graces, eſpecially the grace of ſpiritual poverty, which is the foundation of bleſſedneſs, as Mat. 5. 3. *Bleſſed are the poor in ſpirit, for theirs is the kingdom of Heaven.* It was an excellent ſpeech of *Luther*, when the Princes of *Germany* ſent him in great Preſents, *Valde proteſtatus ſum, me nolle ſic ab eo ſtuari. I profeſs*, ſaith he, *the Lord ſhall not put me off ſo.* Do thou in like manner take up the ſame reſolution,

VI. *Earneſtly labour, and ſeriouſly deſire, in the uſe of all means, an intereſt in Chriſt*, in whom are riches and treaſures above all the riches and treaſures of the World. He is that Pearl of great price, that Treaſure hid in the field, for which the *wiſe Merchant went and ſold all that he had. Abraham* though he had abundance of all outward things

yet cries out, *What is all this, seeing I go childless?* Do thou in like manner, in the enjoyment of thine outward abundance, cry out, *Lord, what is all this, seeing I go Christless?*

VI. *Communicate out of thy store towards the relief of others.* Giving to the poor, as it is a duty incumbent upon all that are able, so especially upon the rich. The Apostle *Paul* therefore willeth *Timothy, to charge such as are rich in this world, that they do good, that they be rich in good works*, 1 Tim. 6. 17.

The better to quicken you up to this duty, consider these few things:

1. This is an especial end of God's giving more to some than to others, That they who have more abundance, should thereout give to them that need. This inference doth St. *Paul* make (2 *Cor.* 8. 14, 15.) from the distribution of *Manna*, *Exod.* 16. 18. for they that gathered more than was needful for themselves and their Households, gave of their abundance to such as had not enough.

2. Rich men are not *Lords* of the abundance which they have, but *Stewards*; and must dispose thereof according to the mind of the Lord; that is, some part thereof to the poor. And therefore of all unmerciful men, such as are rich, and have enough for themselves and others too, are worthy of most blame. Such an one was that rich man in the Parable, of whom it is said, *Luke* 16. 19, &c. that *he was clothed in purple and fine linnen, and fared sumptuously every day*; and yet it is implied, that he afforded not to poor *Lazarus the crumbs that fell from his table.* Let such unmerciful rich men well weigh the end of that rich man, and be henceforward stirred up to take due notice of a main duty that lieth upon them, which is, to be

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free and forward, liberal and bountiful, in distributing to the necessities of the poor. It is not sufficient for rich men to do good, unless they be *rich* in *good works*. As your Riches are God's seed for you, so your good works are your seed sown for God; as you ought to bring forth a crop answerable to God's seed, so will God give you a crop answerable to your seed. In this respect saith the Apostle, 2 *Cor.* 9. 6. *He that soweth bountifully, shall reap bountifully.* Though God reward none by way of merit for their works sake, yet *God will render to every one according to his deeds*, Rom. 2. 6. so as rich men shall lose nothing by being rich in good works, but rather gain very much thereby.

It is the great mistake of many, to think that what they give to the poor is lost; whereas in truth it is the best means of encreasing their Estate. *Prov.* 11. 24, saith the Wise-man, *There is that scattereth, and yet encreaseth; and there is that with-holdeth more than is meet, but it tendeth to poverty.* And again, Prov. 19. 17, *He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, he will pay him again.* Here you have, as I may call it, a Bill of God's own hand, in which he doth acknowledg himself a debtor to every merciful man.

CHAP

CHAP. XI.

Directions to the Poor.

HAving given Directions to the Rich, I come now to give Directions to the Poorer ſort, who ſtand in as much need as the former.

I. *Labour to be content with thine eſtate*, as being that portion God hath allotted unto thee; and repine not againſt his *Providence*, becauſe thou haſt not a larger allowance; which is the counſel of the Apoſtle *Paul*, 1 Tim. 6. 8. *Having food and raiment, let us be therewith content.*

Q. *Wherein doth this contentedneſs conſiſt?*

A. In bringing down your minds to your preſent ſtate and condition. It is the great miſtake of many, to think that contentedneſs conſiſteth in abundance, in raiſing up their eſtates to ſuch a pitch, conceiving they ſhould then be contented: whereas indeed true contentedneſs conſiſteth rather in an evenneſs, ſuitableneſs, and proportion between a man's Eſtate, and his mind; ſo that he is the contented man whoſe Mind and Deſire lieth level with his Eſtate.

The better to perſwade the Poorer ſort to this duty of Contentedneſs, I ſhall propound ſome few Conſiderations.

1. *That ſuch as have convenient food and raiment, enjoy as much as the richeſt men on earth*; whereupon ſaith the Apoſtle in the fore-mentioned place, 1 Tim. 6. 8. *Having food and raiment, let us be therewith content.* Though a man poſſeſs never ſo much of this world's goods, yet doth he enjoy no more thereof than himſelf eateth and weareth; for

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the reſt goeth to others, and is nothing to him. So that the rich man can have no more real good from his great Eſtate, than his Servants have: for their bellies muſt be filled, and their backs clothed out of his Eſtate, as well as his his own.

2. *That every man's Eſtate is ordered by God*; who as he is the Soveraign Lord of Heaven and Earth, and may do with us what he pleaſes; ſo he is infinite in wiſdom, and thereby knoweth that eſtate is beſt and moſt convenient for us, even better than we our ſelves; yea, and is rich in mercy and goodneſs, and thereby willing and ready to do that which in his wiſdom he knoweth to be beſt and moſt convenient for us. Which if it were ſeriouſly conſidered, would be a ſpecial means to work up our hearts to ſome meaſure of contentedneſs in our meaneſt eſtate and condition.

II. *Labour to be rich in Grace.* Yea, the poorer thou art in Purſe, labour to be the richer in Grace, and then thy Worldly Poverty will be no hinderance to thy Spiritual Preferment, but rather a furtherance, in that it puts thee into a better capacity; ſeeing they are *the poor of this world* whom the Lord uſually *makes rich in faith, and heirs of his kingdom.* And we often read, that *the poor received the Goſpel*, not only the poor in Spirit, but alſo the poor in Purſe. And therefore though thine outward condition be poor and mean, yet know, thou art as capable both of Grace here, and of Glory hereafter, as any whatſoever. Stir up thy ſelf therefore by fervent praying, diligent reading, and frequent hearing of the word, to grow in grace, yea to grow rich in grace, that though thou art poor here, yet thou maiſt be an heir of Hea- and, when thou dyeſt, with *Lazarus* be received into *Abraham*'s boſome.

III. *In thy greateſt wants and exigencies, labour to live by faith in God's Providence*, reſting confidently upon him for a comfortable ſupply of all needful temporal good things. For thine encouragement thereunto, take notice of that gracious promiſe, Pſal. 34. 10, *The young Lions do lack, and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing.* He doth not ſay, they ſhall have abundance; but, *they ſhall want nothing that is good for them.* And therefore ſaid our Saviour, Mat. 6. 25, 26, *Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your bodies, what ye ſhall put on: Is not the life more than meat? and the body than raiment? Behold the fowls of the air, for they ſow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they?* Here our Saviour by ſeveral Arguments labours to diſſwade his Diſciples from all diſtruſtful thoughts and cares about their food and raiment, and to perſwade them to live by faith in God's Providence for the ſame.

1. The firſt Argument is taken *a majori ad minus*, from the greater to the leſs; as thus: God hath given you the greater thing, therefore he will give you the leſs: he hath given you *life*, therefore he will not deny *food*: he hath given you a *body*, there he will not with-hold *raiment*. This Argument our Saviour expreſſeth in theſe words, *Is not life more than meat?* and the *body than raiment?* intimating, that that God who hath given life and a body, will aſſuredly provide food raiment for them, which are leſs. He hath given τὴν οὐσίαν, your eſſence or ſubſtance; he will not with-hold τὸ ἐπιούσιον, *any neceſſaries appertaining thereunto.*

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2. *That every man's Eſtate is ordered by God*, who as he is the Soveraign Lord of Heaven and Earth, and may do with us what he pleaſes; ſo he is infinite in wiſdom, and thereby knoweth that eſtate is beſt and moſt convenient for us, even better than we our ſelves, yea, and is rich in mercy and goodneſs, and thereby willing and ready to do that which in his wiſdom he knoweth to be beſt and moſt convenient for us. Which if it were ſeriouſly conſidered, would be a ſpecial means to work up our hearts to ſome meaſure of contentedneſs in our meaneſt eſtate and condition.

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III. *In thy greatest wants and exigencies, labour to live by faith in God's Providence*, resting confidently upon him for a comfortable supply of all needful temporal good things. For thine encouragement thereunto, take notice of that gracious promise, Psal. 34. 10, *The young Lions do lack, and suffer hunger, but they that seek the Lord shall not want any good thing.* He doth not say, they shall have abundance; but, *they shall want nothing that is good for them.* And therefore said our Saviour, Mat. 6. 25, 26. *Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your bodies, what ye shall put on: Is not the life more than meat? and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them: Are ye not much better than they?* Here our Saviour by several Arguments labours to diffwade his Disciples from all distrustful thoughts and cares about their food and raiment, and to perswade them to live by faith in God's Providence for the same.

1. The first Argument is taken *a majori ad minus*, from the greater to the less; as thus: God hath given you the greater thing, therefore he will give you the less: he hath given you *life*, therefore [illegible] not deny *food:* he hath given you a *body*, [illegible] he will not with-hold *raiment.* This Ar[illegible] our Saviour expresseth in these words, *Is [illegible] life more than meat?* and the *body than rai*[illegible] intimating, that that God who hath given [illegible] and a body will assuredly provide food [illegible] are less. He hath gi[illegible] [illegible]ence or substance; [illegible] τὸ ἐπιούσιον, *any ne-*

2. The

2. The ſecond Argument is taken, *a minori ad majus*, from the leſs to the greater; and may be thus framed: He that provideth for Fowls, will much more provide for Men? But God provideth for the Fowls of the air, therefore much more will he provide for men. Which Argument is here amplified and confirmed by two Reaſons.

1. *Firſt from the means of proviſion* afforded to men, *which the fowls of the air want.* For whereas men plow, and ſow, and reap, and gather their Corn into Barns, and thereby have means of proviſion which the Fowls of the air want; *for they ſow not, neither do they reap nor gather into barns*; that is, they have not, neither do they uſe the means of proviſion which men do; yet are they not unprovided of convenient food, for God feedeth them. Why then ſhould men, who have ſuch means of proviſion, diſtruſt God's Providence, and thereupon vex and perplex themſelves with cares for food, what they ſhall eat, and what they ſhall drink, ſeeing God provideth for the Fowls of the air, who have no ordinary means of proviſion?

2. *From the excellency of Man above Fowl*, expreſſed in theſe words, *Are ye not much better than they?* intimating, that Men are much better than the Fowls of the air; and therefore ſeeing God provideth for the Fowls of the air, much more will he provide for Men, eſpecially for his own Children. For who is there that feeds his Hawks and his Hounds, that will ſuffer his Children to ſtarve for want of convenient Food. And therefore you have good cauſe in all your ſtraits and exigences to live by faith in God's Providence.

CHAP.

CHAP. XII.

How to close the Day with God.

HAving shewed how to walk with God all the day long: I come now to shew you how to close the day, and lye down with God in the Evening.

The Directions may be brought to these two heads:

1. Such as concern our behaviour in the Evening.
2. Such as concern our behaviour at our going to bed.

I. The Directions which concern our behaviour in the Evening, are these:

1. *Withdraw thy self into some secret and retired place, and there look back and call to mind how thou hast spent the day.* Consider how thou hast performed the forementioned duties belonging to the several parts of the day; to that end put these Questions to thy self?

How did I awake in the morning? Were my morning-thoughts upon the world, and the satisfying my lusts? or upon God, and some of his glorious Excellencies?

Did I so soon as I was up, offer unto God the Morning-sacrifice of Prayer and Thanksgiving first in secret, and then with my Family?

After what manner were they performed by me? Did I do them out of form and custom?

or

2. The ſecond Argument is taken, *a minori ad majus*, from the leſs to the greater; and may be thus framed: He that provideth for Fowls, will much more provide for Men? But God provideth for the Fowls of the air, therefore much more will he provide for men. Which Argument is here amplified and confirmed by two Reaſons.

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God's Providence.

CHAP. XII.

How to close the Day with God.

HAving shewed how to walk with God all the day long: I come now to shew you how to close the day, and lye down with God in the Evening.

The Directions may be brought to these heads:

1. Such as concern our behaviour in the ning.
2. Such as concern our behaviour at o ing to bed.

I. The Directions which concern our beha in the Evening, are these:

1. *Withdraw thy self into some secret and place, and there look back and call to mind ho hast spent the day.* Consider how thou hast formed the forementioned duties belonging to several parts of the day; to that end put th estions to thy self?

v did I awake in the morning? Were my thoughts upon the world, and the satisfactions? or upon God, and some of his Excellencies?

I so soon as I was up, offer unto God ning-sacrifice of Prayer and Thanksgiving ecret, and then with my Family?

r what manner were they performed by I do them out of form and custom?

or

or out of conſcience, in obedience to the command of God? Did I draw near unto God with my heart, as well as with my body? Did I put forth the ſtrength of my affection in prayer? or was it performed after a cold and formal manner, with much deadneſs of heart, and diſtractions of mind?

4. Have I read my portion of Scripture this day, or no? Did I do it overly and ſlightly, or with an holy reverence, as in the ſight and preſence of God? And have I meditated on what I read, that ſo I might the better remember the

5. Have I this day been watchful over my thoughts; not ſuffering any wanton, worldly, or vain thoughts, to lodg in my heart; but with deteſtation rejected, and caſt them out ſo ſoon as they have riſen there?

6. Have I been watchful over my words, avoiding all unchaſt ſpeeches, and unſavoury diſcourſes; not ſuffering any corrupt communication to proceed out of my mouth, but that which was good, to the edification of others?

7. Have I this day been watchful over all my ways and actions, making God's Word my rule, and his Glory the chief end and aim of [illegible] all? Have I commended all my buſineſſes unto God by prayer, not enterpriſing any thing without [illegible] direction, aſſiſtance, and a bleſſing from him? And have I ſet God always before me, walking as in his ſight and preſence?

8. Have I this day wittingly adventured upon the committing of any known ſin? Have I truly upon humbled my ſelf before God, and turned unto him by true and unfeigned repentance, or not?

Have

9. Have I seasoned and sanctified my Meals with some spiritual communication, and useful discourses; dropping something of the Mercy, Goodness, and Bounty of God, that thereby my soul, as well as my body, might be fed and nourished?

10. Have I followed my worldly businesses with spiritual affections, often lifting up my heart unto God in some heavenly ejaculations? And have I been just and honest in all my dealings with men, abhorring to get any thing by wicked and deceitful courses?

11. What hath been my carriage in *secret?* Have I there let out my heart in contemplative-wickedness, by feeding my fancy, and pleasing my self in ambitious, revengeful, lascivious, and other wicked thoughts? Or have I improved my privacy, by fixing my thoughts upon some spiritual and heavenly subject, discoursing thereof with my self?

12. What hath been my behaviour in company? Have I trifled away the time in worldly conformities and sinful discourses, giving too much way to the satisfying of my carnal lusts and pleasures? Or have I laboured to be fruitful and profitable therein both to my self and others?

As he is the best Trades-man that every day in the evening taketh an account of his worldly losses and gains: so he is the best Christian that every day in the evening taketh an account of his spiritual losses and gains, whether he go forward or backward in the ways of Godliness. History tells us of many Heathens who were wont every evening to revise the transactions of the day; as of *Sextius* the *Roman Philosopher*, of whom it is recorded, that every evening as he was going to bed, he would question his soul, *What evil he had healed, what*

or out of conscience, in obedience to the command of God? Did I draw near unto God with my heart, as well as with my body? Did I put forth the strength of my affection in prayer? or was it performed after a cold and formal manner, with much deadness of heart, and distractions of mind?

4. Have I read my portion of Scripture this day, or no? Did I do it overly and slightly, or with an holy reverence, as in the sight and presence of God? And have I meditated on what I [illegible] that so I might the better remember the

[illegible] have I this day been watchful over my [illegible]ts, not suffering any wanton, worldly, or [illegible] oughts, to lodg in my heart; but with de[illegible]n rejected, and cast them out so soon as [illegible]ve risen there?

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Have I commended all my businesses unto prayer, not enterprising any thing without direction, assistance, and a blessing from him; have I set God always before me, walking in his sight and presence?

8. Have I this day wittingly adventured the committing of any known sin? Have I upon humbled my self before God, and unto him by true and unfeigned repentance not?

9. Have I ſeaſoned and ſanctified my Meals with ſome ſpiritual communication, and uſeful diſcourſes; dropping ſomething of the Mercy, Goodneſs, and Bounty of God, that thereby my ſoul, as well as my body, might be fed and nouriſhed?

10. Have I followed my worldly buſineſſes with ſpiritual affections, often lifting up my heart unto God in ſome heavenly ejaculations? And have I been juſt and honeſt in all my dealings with men, abhorring to get any thing by wicked and deceitful courſes?

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As he is the beſt Trades-man that every day in the evening taketh an account of his worldly loſſes and gains: ſo he is the beſt Chriſtian that every day in the evening taketh an account of his ſpiritual loſſes and gains, whether he go forward or backward in the ways of Godlineſs. Hiſtory tells us of many Heathens who were wont every evening to reviſe the tranſactions of the day; as of *Sextius* the *Roman Philoſopher*, of whom it is recorded, that every evening as he was going to bed, he would queſtion his ſoul, *What evil he had healed, what*

vice he had withstood that day, in what regard he was better than before. An Example worthy our Christian imitation, and a shame it would be to us to fall short of Heathens herein.

II. *Call to mind the passages of God's Providence towards thee, and treasure them up in thine heart and memory*, labouring to make a right use of them. The truth is, it is an argument of a prophane and irreligious heart, to let the remarkable passages of God's Providence pass away without any due observation of them. For as the *Psalmist* speaketh, *Psal.* 111. 4. *The Lord hath so done his marvellous works, that they ought to be had in remembrance.* Therefore it is thy duty, and will be thy wisdom, as in the day, to take notice of all the passages of God's Providence towards thee: so in the evening to call them to remembrance, that they may take the deeper impression upon thee.

III. *If thou hast been moved to anger in the day-time, let not the Sun go down upon thy wrath*, Eph. 4. 26, whereby the Apostle implieth such a speedy suppression of anger, that it may not sleep with thee; for saith he in the next verse, *This is to give place to the Devil*; who, saith *Gregory*, in the night-season cometh to the angry man in his bed, and setteth before him the greatness of the wrong done unto him, and aggravateth the same by all the amplifying-circumstances thereof, to heighten up his anger to a revenge; therefore saith the Apostle, *Let not the Sun go down upon your wrath.*

IV. *Before thou goest to bed, be sure to offer unto God thine Evening-sacrifice of Prayer and Thanksgiving.* This is hinted unto us under the Law, where the Lord required his *Evening*-sacrifice as

well as his *morning*, Exod. 29.38,39. Therefore much more doth he require an Evening as well as a Morning-Sacrifice now under the Gospel. And truly if thou shalt lye down in thy sins unrepented of, thou mayest happily awake with Hell-flames about thine ears. And therefore far be it from thee to presume to go to thy bed, before thou hast offered unto God thine Evening-Sacrifice of Prayer, and therein heartily begged the pardon and forgiveness of all thy sins, in and through the merits and mediation of Jesus Christ. Should thou put off the performance of this duty till thou art in thy bed, as the practise of too too many is, it is very likely thou wilt fall asleep before thou hast made any great progress therein. And those prayers which thou makest in thy bed, will prove but drowsie, yawning prayers, at the best. Therefore be sure to offer up thine Evening-Sacrifice before thou goest into thy bed; and, if conveniently thou canst, before Supper: for by experience we find, that our bodies are much more drowsie, and our spirits much more dead and heavy after Supper, than before.

Having shewed thee the duties to be performed by thee in the Evening, before thy going to bed:

I come now to the Duties to be performed by thee at thy lying down.

1. *Take all occasions of holy and heavenly Meditations:* To this end, as thou art putting off thy clothes, think how it will not be long before thou be stripped of all, and go out of the world as naked as thou camest into it: which *Job* excellently expresseth, Job 1.21. *Naked came I out of my mothers womb, and naked shall I return thither*; not into his Mother's womb again, for that is impossible; but to the Grave, the womb of the earth, and common Mother

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Mother of all. So that his meaning is, I ſhall go out of the world as I came into it. Hence *Death* is called an *uncloathing* (2 Cor.5.4.), becauſe it ſtrips a man of all his Ornaments, not only of his Apparel, but alſo of his Honour, Wealth, and Riches.

How ſhould the conſideration thereof ſtir thee up to labour for the true Riches and Spiritual Clothing, I mean the ſaving-graces of God's Spirit, and the Robe of Chriſt's Righteouſneſs, and then thou ſhalt not go out naked, but adorned and enriched.

Again, as thou art laying thy ſelf down in thy bed, let the bed mind thee of thy grave, thy ſheets mind thee of thy winding-ſheet, and thy ſleep mind thee of death, for death is but a kind of ſleep; ſleep is a ſhort death, and death is a long ſleep: Hence *ſleep* and *death* are often put the one for the other in Scripture, and death is often ſet out by ſleep, *Deut.* 31.16. *Dan.*12.2. *Joh.*11.11.

2. As thou art going to ſleep, commend thy ſelf, thy Relations, Wife, Children, Servants, and all that thou haſt, into the arms of God's Protection; knowing, that they are ſafe whom the Lord keepeth. And then labour to fall aſleep as thou art meditating of ſome good thing; for ſo will thy ſleep be more ſweet, thy dreams more comfortable, and thine heart in a better plight when thou awakeſt.

CHA

CHAP. XIII.

Directions for ſanctifying the Lord's Day.

HAving ſhewed you how to walk with God on the Week-days: I ſhall now ſhew you how to walk with God on the *Sabbath-day*, ſo as it may prove a comfortable day unto you. To this end I ſhall,

1. *Give you ſome grounds for the change of the Sabbath from the laſt day of the week to the firſt*, proving our *Lord's-day* to be now the true Sabbath.
2. *Give you Directions how to ſanctifie the ſame.*
3. *Add ſome Motives to quicken you up to a conſcionable obſervation of the Directions.*

Grounds for the change of the Sabbath from the laſt day of the week to the firſt, are briefly theſe:

1. *Divine Inſtitution*, even the Inſtitution of Chriſt himſelf, which appeareth two ways.

1. *By the Title given to the firſt day of the week*, namely, the *Lord's Day*; for whatſoever in Holy Writ is ſaid to be the *Lord's* denominatively, or that Chriſt is the Author and Inſtitutor, as for inſtance the *Lord's-Supper*, becauſe he inſtituted it; *The People of the Lord*, becauſe he chuſe them; *Lord's Meſſengers*, becauſe he ſends them. Upon the ſame ground the firſt day of the week is denominatively called the *Lord's-day*; and that no Creature, for ſo every day is his from the beginning, but by *Divine Inſtitution*, becauſe it was ſanctified by Chriſt the Lord for Divine Worſhip

Service, and for the *memorial* of the great work of Redemption wrought by him. Agreeable hereunto is that of St. *Auguſtine*, who ſaith, That the Apoſtle appointed the Lord's-day to be kept with all religious ſolemnity, becauſe in that day our Redeemer roſe from the dead, and therefore is called the *Lords-day. Dominicum diem Apoſtoli religioſa ſolemnitate habendum ſanxerunt, quia in eodem Redemptor noſter a mortuis reſurrexit, quique ideo Dominicus appellatur.* Aug. Serm. 151. de Tempore.

2. *By the practiſe of the Apoſtles, who conſtantly aſſembled together on the firſt day of the week*, which is our *Lord's Day*; and that, without doubt, upon the command of Chriſt himſelf: for whereas he continued forty days on earth after his reſurrection, before he aſcended into heaven; it is ſaid, *in that time he gave commandments unto his Apoſtles, and ſpake unto them of the things pertaining to the Kingdom of God*, Act. 1. 2, 3, that is, He inſtructed them how they ſhould change the bodily-ſacrifices of Beaſts into the ſpiritual ſacrifices of prayer and praiſes; the Sacrament of Circumciſion into the Sacrament of Baptiſm; the Sacrament of the Paſſover into the Sacrament of the Lord's-Supper: And then likewiſe he inſtructed his Apoſtle touching the change of the Sabbath into the *Lord's Day*. To which agreeth that of learned *Junius* who ſaith [illegible]tively, *That the change of the Sabbath was not the tradition of men, but by the obſervation and inſtinct of Chriſt*, who both on the day of his [illegible]rrection, and on every Seventh day after, unto [illegible]ſcention into Heaven, appeared to his Diſci[illegible] and came into their Aſſemblies. Hereupon [illegible] the Apoſtles met together on every firſt [illegible] of the week, to preach the word, and to comm[illegible] the Lord's-Supper, as *Joh.*20.19.26. *Act.*

*Act.*20.7. and in divers other places. And we find it expreſly ordained by the Apoſtle *Paul*, that the weekly Collection for the poor ſhould be on that day. 1 *Cor.* 16. 1, 2. *Now concerning the Collection for the Saints, as I have given order to the Churches of Galatia, even ſo do ye: upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him, &c.* And why on that day? Surely no other reaſon can well be imagined, but that their aſſembling together to partake of the Ordinances of God, was wont to be on that day; and therefore becauſe works of Charity ſuit well with duties of Piety; and that by the Ordinances then diſpenſed, they might be ſtirred up to a more free and chearful Contribution, the Apoſtle ordained alſo, that the Collections for the poor ſhould be on the ſame day, *viz.* the firſt day of the week.

II. *Another argument proving the firſt day of the week, commonly called the Lords-day, to be the true Chriſtian Sabbath now under the Goſpel, may be taken from the conſtant practice of the Church and People of God ſince the Apoſtles times.* As I have ſhewed you, that it was the practice of the Apoſtles to obſerve the firſt day of the week, which is argument enough to warrant the day, they being guided by the Spirit of Chriſt in an eſpecial manner: So it doth clearly appear, that it hath been the practice of all holy men ſince the Apoſtles times, to obſerve this day, and that under the name of the *Lords-day*. *Ignatius*, who lived in St. *Johns* time, ſaith, *Omnis Chriſti amator Dominicum celebret diem, reginam, & principem dierum omnium*, Ignatius lib. 3. *ad Magnes*: that is, *Let every one that loveth Chriſt, keep holy the Lords-day, which is the Queen of days.* And *Euſebius* in his Eccleſiaſtical Hiſtory, *lib.*4. *cap.*22. plainly ſhews how the Church and People of God in ſeveral ages after the Apoſtles times, obſerved

the first day of the week, as instituted by Christ, and ordained afterwards by the Apostles. I might spend much paper in shewing how this day hath been observed in all ages, from the Apostles times to these days. Now the constant custom of the Church is not to be slighted. That expression of the Apostle, 1 *Cor.* 11. 16. *If any man seem to be contentious, we have no such custom, neither the Churches of God*; sheweth, that the custom of the Church is a matter to be regarded.

III. *The Resurrection of Christ both giveth a ground for the sanctifying of our Christian Sabbath, and likewise sheweth a reason for the changing of the day:* For the work of *Redemption* wrought by Christ, being far more excellent than the work of *Creation*, did much more deserve a weekly memorial. That the work of Redemption was more excellent, appears in that it cost more to redeem the world of Gods elect, than to create the whole world. For to create the World, it cost God but a word, as it were; *He but spake the word, and it was done*, Psal. 148. 5. But to redeem the world of Gods Elect, it cost no less than the precious blood of the Son of God. So that this work hath swallowed up the former, as the *Temple* did the *Tabernacle*. And we who live after Christs Resurrection, are as much bound to the Celebration of the first day of the week, as they who lived before, to the last.

It is very observable, that a seventh day hath been observed to the honour of God ever since the Creation; and such a seventh, as never a week in the alteration was without a Sabbath, and never a week had two Sabbaths; for as the week ended with the former Sabbath, so the next week began with a Sabbath, which could not have been, if any other seventh day had been chosen.

If any shall ask why the change of the day is not more

more clearly expreſſed in the New Teſtament? I anſwer, becauſe there was no queſtion moved about the ſame in the Apoſtles times. Which may likewiſe ſerve as a reaſon why in the New Teſtament there is no expreſs command for the baptizing of *Infants* in particular, namely, becauſe there was no queſtion moved about the ſame in the Apoſtles times.

II. Having given you ſome grounds for the change of the Sabbath from the laſt day of the week to the firſt:

Come we now to the *Directions* how to ſanctifie the Lords-day.

To the Sanctification whereof two things are required.

1. *An obſerving of a reſt.*

2. *A conſecrating of that reſt wholly to the worſhip and ſervice of God.*

I. There muſt be a *reſting*, and that from ſeveral things. As,

1. *From all the ordinary works of our Calling*, which is expreſly ſet down in the Commandment, *Exod.* 20. 9, 10. *Six days ſhalt thou labour, and do all thy work; but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt not do any work*: viz. of thy Calling. And let not any pretend the greatneſs of their charge, as a plea for their working; but know aſſuredly, that what you get that day by your labour, will contribute little towards your charge. For whatſoever is got on that day, will not be bleſſed of the Lord, but will prove like *Achan's* wedg of Gold, which being got contrary to the command of God, brought the curſe of Gods curſe upon all the reſt which he had lawfully gotten.

2. *From all kinds of recreations*, eſpecially ſuch as are too carnal, and ſenſual delight; which though at other may be lawful at other times, yet are unlawful

on the Lords-day, being as expreſly forbidden by God himſelf, as the works of our Calling, as you ſhall find in *Iſa.* 58. 13. where the Lord requires of his people, *That they turn away their feet from doing their own pleaſures on his holy day*; and *that they call the Sabbath a delight, the holy of the Lord, honourable, and honour him, not doing their own ways, nor finding their own pleaſures.* And it is found by experience, that recreations do more ſteal away our affections from heavenly meditations, and diſtract us in Gods ſervice, than the works of our Calling. Whereupon ſaith St. *Auguſtine*, *Quanto melius eſt arare, quam ſaltare in ſabbato?* Aug. *in Enarrationem tituli Pſal. 91. How much better is it to plow on the Lords day, than to dance?*

3. *From all immoderate eating and drinking*, whereby we are fitter to ſleep than to attend upon the ordinances of God. And therefore how blame-worthy are they, who make the *Lords-day* a day of *Feaſting* their neighbours and friends? For though it be lawful upon this day to make ſuch proviſion as ſhall be convenient for our own Families, and for the relief of our poor Neighbours; yet to make ſolemn Feaſts upon this day (as is the cuſtom of too many) whereby Servants are kept from the publick Ordinances, and our ſelves and gueſts are more indiſpoſed to the duties of Gods Worſhip and Service, muſt needs be unlawful. And therefore, though we be not forbidden upon the Lords-day to kindle a fire for the dreſſing of meat, yet we muſt take heed, that we make not ſuch a flame, as ſhall kindle the fire of Gods wrath againſt us.

4. *From all wordly words, and diſcourſing of wordly affairs. Not ſpeaking thine own words*, ſaith the Prophet *Iſaiah* 58. 13. which imports talking and diſcourſing of worldly matters on the Sabbath day. For

where the Lord hath commanded the whole man to reſt from worldly works, there he commands, as, the hand to reſt from working, ſo the tongue from talking of worldly matters: But in the Fourth Commandment, the Lord hath commanded the whole man to reſt from *worldly works*, Exod. 20. 10. where he ſaith, *Thou ſhalt do no manner of work*, &c. Therefore he commands the tongue to reſt from talking of worldly matters, as well as the hand from working of ſervile, and wordly works. How blame-worthy then are they, who make the *Lords-day* a reckoning day with workmen and ſervants, or at leſt a *viſiting-day* amongſt their friends and neighbours, and ſo conſequently a day of idle tattle about their profit, pleaſures, or other mens matters?

5. *As from worldly words, ſo from worldly thoughts, as much as we can.* For,

1. *Know that every Commandment extends to our very thoughts, binding them as well as the outward actions.* As for example: The ſixth Commandment from murtherous thoughts, as well as from the act of murther. The ſeventh from adulterous and luſtful thoughts, as well as from the act of adultery. The eighth from covetous thoughts, as well as from the act of Covetouſneſs.

2. *Know that the Lord requireth not only the outward man, and external actions to be conſecrated unto him, but eſpecially the inward man.* In which regard we ought, as much as poſſibly we can, to ſequeſter our thoughts from worldly matters, that they may be wholly taken up with ſpiritual and heavenly meditations.

6. *There is another reſt expected from every one on the Lords-day, and that is a reſting from ſin*; which we ought to do, as much as in us lieth, at all times, but eſpecially on the *Lords-day*, which ought to be

on the Lords-day, being as expreſly forbidden by God himſelf, as the works of our Calling, as you ſhall find in *Iſa.* 58. 13. where the Lord requires of his people, *That they turn away their feet from doing their own pleaſures on his holy day*; and *that they call the Sabbath a delight, the holy of the Lord, honourable, and honour him, not doing their own ways, nor finding their own pleaſures.* And it is found by experience, that recreations do more ſteal away our affections from heavenly meditations, and diſtract us in Gods ſervice, than the works of our Calling. Whereupon ſaith St. *Auguſtine*, *Quanto melius eſt arare, quam ſaltare in ſabbato?* Aug. *in Enarrationem tituli Pſal.* 91. *How much better is it to plow on the Lords day, than to dance?*

3. *From all immoderate eating and drinking*, whereby we are fitter to ſleep than to attend upon the ordinances of God. And therefore how blame-worthy are they, who make the *Lords-day* a day of *Feaſting* their neighbours and friends? For though it be lawful upon this day to make ſuch proviſion as ſhall be convenient for our own Families, and for the relief of our poor Neighbours; yet to make ſolemn Feaſts upon this day (as is the cuſtom of too many) whereby Servants are kept from the publick Ordinances, and our ſelves and gueſts are more indiſpoſed to the duties of Gods Worſhip and Service, muſt needs unlawful. And therefore, though we be not ſo den upon the Lords-day to kindle a fire f dreſſing of meat, yet we muſt take heed, th make not ſuch a flame as ſhall kindle the fire o wrath againſt us.

4. *From all wordly words, and diſcourſing o affairs. Not ſpeaking thine own words.* ſaith phet *Iſaiah* 58. 13. which imports talking courſing of worldly matters on the Sabbath

where the Lord hath commanded the whole man to reſt from worldly works, there he commands, as, the hand to reſt from working, ſo the tongue from talking of worldly matters: But in the Fourth Commandment, the Lord hath commanded the whole man to reſt from *worldly works*, Exod. 20. 10. where he ſaith, *Thou ſhalt do no manner of work*, &c. Therefore he commands the tongue to reſt from talking of worldly matters, as well as the hand from working of ſervile, and wordly works. How blame-worthy then are they, who make the *Lords day* a reckoning day with workmen and ſervants, or at leſt a *viſiting-day* amongſt their friends and neighbours, and ſo conſequently a day of idle tattle about their profit, pleaſures, or other mens matters?

5. *As from worldly words, ſo from worldly thoughts, as much as we can.* For,

1. *Know that every Commandment extends to our very thoughts, binding them as well as the outward actions.* As for example: The ſixth Commandment from murtherous thoughts, as well as from the act of murther. The ſeventh from adulterous and luſtful thoughts, as well as from the act of adultery. The eighth from covetous thoughts, as well as from the act of Covetouſneſs.

2. *Know that the Lord requireth not only the outward man, and external actions to be conſecrated unto him, but eſpecially the inward man.* In which regard we ought, as much as poſſibly we can, to ſequeſter our thoughts from worldly matters, that they may be wholly taken up with ſpiritual and heavenly meditations.

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kept as an holy reſt. And truly, we cannot offer unto God a greater indignity, than to ſerve the Devil in the works of darkneſs on the Lords day, which is conſecrated to the honour and ſervice of God.

Thus much of the firſt particular requiſite to the Sanctification of the Lords-day, namely, *an obſerving of a Reſt.*

II. Come we now to the ſecond, *viz.*, *A conſecrating that Reſt wholly to the worſhip and ſervice of God.* For it is not enough that we keep a *Reſt*, but we muſt keep an *holy Reſt.* Barely to reſt on the Sabbath day, is *but a Sabbath of Beaſts. We muſt remember the Sabbath day to keep it holy.* For this is the chief end whereunto the outward Reſt tendeth.

Now the conſecration of the Sabbath Reſt conſiſts,

1. In onr preparation thereunto.

2. In a conſcionable performance of thoſe duties the Lord then requireth of us, which may be brought to two heads, *viz.*

1. *Duties of Piety.*

2. *Works of Mercy.*

Duties of Piety are of three ſorts, 1. *Publick.* 2. *Peivate.* 3. *Secret.* The which becauſe they are interchangeably mixed with one another, therefore I ſhall interchangeably ſpeak of them.

The duties to performed by way of *preparation* are theſe:

1. *Remember the day before hand,* to the end you may ſo order and diſpoſe of your worldly affairs, that they may be diſpatched in convenient time on the Eve of the Sabbath, that ſo both your ſelves and ſervants may go to bed in ſuch time, that your bodies may be well refreſhed with ſleep, and your minds fitted for the duties of the day. This the Lord in

timateth in the beginning of the fourth Commandment, ſaying, *Remember to keep holy the Sabbath-day.* Where by *remembring it*, may be meant a *minding it before hand.* How blame-worthy then are they, who ſet up themſelves, and keep their ſervants ſo late up in the night before the Sabbath, that they are enforced to lye longer in their beds than ordinary on the *Sabbath-days*, yea and when they are come into the Congregation, are fitter to ſleep than to hear. *Is this to remember the Sabbath-day to keep it holy?*

2. *At your firſt awaking in the morning, lift up your hearts to God in prayer and thanksgiving*, for that comfortable reſt and ſleep he hath vouchſafed unto you the night paſt. For it is *he that giveth his beloved ſleep*; and *who reneweth his mercy every morning.* And then beg of God the aſſiſtance of his Spirit, to carry you through all the duties of the day.

3. *Riſe early on the Sabbath-day.* For in regard there are, as *ſecret duties of piety* to be perform'd by you in your Cloſets, ſo *private duties of Piety* in and with the Family (if you live in a Family) before you go to the publick Congregation: ye ought to riſe ſo early, that you may have convenient time for theſe duties; and be at the publick Aſſembly at the beginning of the exerciſes. How blame-worthy then are they, who on the week-days can riſe betimes to follow their worldly buſineſſes, but on the Lords-day do lye longer in bed than ordinarily, giving themſelves up to their carnal eaſe and reſt! *Is this to keep holy the Sabbath-day*, thus to ſleep away the firſt and chiefeſt part thereof?

4. *In your riſing, let out your hearts in a ſerious meditation of Jeſus Chriſt*, and of the great things he hath done and ſuffered for you, and of the many good things whereof, in and through him, you are made partakers.

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5. *So ſoon as you are up and ready, withdraw your ſelf into ſome private place, and there read ſome portion of the Scriptures*, which will be an excellent means to ſeaſon your hearts, and compoſe your minds; yea hereby you will be the better prepared to hear the word preached, and the better enabled to try the Doctrine delivered.

6. *As Prayer is a duty to be performed every morning, ſo eſpecially on the Lords-day morning*; which is in ſome meaſure to be ſuitable thereunto. Having therefore confeſſed your ſins, and begged the pardon of them, together with power againſt them, and grace to ſerve God, then pray both for the Miniſter, and for your ſelves.

1. *For the Miniſter*, that God would give him a door of utterance, that he may open his mouth boldly to publiſh the myſteries of the Goſpel; yea, that he may ſpeak the word truly, ſincerely, powerfully, and profitably, delivering that which is ſuitable and ſeaſonable to your condition.

2. *For your ſelves*, that God would baniſh out of your head all worldly wandring thoughts, which may diſtract your minds in the hearing of the word, and ſo choaking that heavenly ſeed, make it fruitleſs. And that he would give unto you, as attention to hearken, ſo underſtanding to conceive, wiſdom to apply, judgment to diſcern, faith to believe, memory to retain, and grace to practice what you ſhall hear; that ſo the word may prove unto you *a ſavour of life unto life, and not a ſavour of death unto death*.

Theſe two laſt duties, of *reading the word*, and *Prayer*, are not to be performed only alone in ſecret, but likewiſe with your Families, if ſo be you be Parents and Maſters of Families. And therefore before you go to the publick Ordinances, call your Family together, and pray with them, as for o[illegible]

ſo eſpecially for the influence of Gods grace, and the income of his Spirit upon your hearts and ſpirits in the holy duties you ſhall take in hand; that ſo you may perform them after ſuch a manner, as glory may redound to Gods name, and ſome ſpiritual good and advantage to your own ſouls.

Theſe are the duties to be performed by way of *Preparation.* § 3

Having thus fitted and prepared your ſelves,

1. *Call your Family together; your Children and Servants, and take them along with you to the publick Congregation*; and let *Joſhuahs* reſolution be often in your mind; *As for me and my houſe, we will ſerve the Lord*, Joſh. 24. 15.

2. *As you are going, conſider, whither you are going, viz.* Not to a Fair or Market, but to the houſe of God, where God himſelf is preſent to behold you, yea where God himſelf ſpeaketh by the mouth of his Miniſters.

3. *Being come into Gods Houſe, ſet your ſelves as in the ſight and preſence of God*, who not only obſerveth your outward carriage and behaviour, but likewiſe underſtandeth all the imaginations of your hearts, and is privy to every wandring thought in praying, hearing, and other holy duties; which will be a ſpecial means to keep your minds from roving after other matters.

Beſides *publick* duties, there are both *private* and *publick* duties of piety required to true ſanctification of the *Lords day*, of which you ought to be as careful and conſcionable as of the publick duties in the publick Congregation. For God requires the whole day, and not a part only. As therefore you would not be contented your ſervants ſhould work for you only an hour or two on each of the ſix days. So neither

5. *So soon as you are up and ready, withdraw your self into some private place, and there read some portion of the Scriptures*, which will be an excellent means to season your hearts, and compose your minds; yea hereby you will be the better prepared to hear the word preached, and the better enabled to try the Doctrine delivered.

6. *As Prayer is a duty to be performed every morning, so especially on the Lords-day morning*; which is in some measure to sanctifie the same. Having therefore confessed your sins, and begged the pardon of them, together with power against them, and grace to serve God, then pray both for the Minister, and for your selves.

1. *For the Minister*, that God would give him a door of utterance, that he may open his mouth boldly to publish the mysteries of the Gospel; yea, that he may speak the word truly, sincerely, powerfully, and profitably, delivering that which is suitable and seasonable to your condition.

2. *For your selves*, that God would banish out of your head all worldly wandring thoughts, which may distract your minds in the hearing of the word, and so choaking that heavenly seed, make it fruitless. And that he would give unto you, as attention to hearken, so understanding to conceive, wisdom to apply, judgment to discern, faith to believe, memory to retain, and grace to practice what you shall hear; that so the word may prove unto you *the savour of life unto life, and not a savour of death unto*

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By *Private* duties of Piety, I mean ſuch as are performed in a *private Family.* And by *Secret*, ſuch as are done in *ſome ſecret and retired place*, between God and ones ſelf alone.

Now the *PRIVATE Duties* of Piety, which are eſpecially required of ſuch who are Parents and Maſters of Families, and wherein every member thereof are to joyn, are theſe:

I. *Repeating the Sermons they have heard with their Family*, and examining them one after another, what they remember, explaining the ſame unto them; which is commended to us by the practice and example of our Lord and Saviour Jeſus Chriſt, who when he was come home, ſaid unto his Diſciples, *Mat.* 13.51. *Have ye underſtood all theſe things?* viz. That he had preached to the Multitude. And St. *Mark* ſaith, *Mar.* 4.34. *When they were alone, he expounded all things to his Diſciples.* Whereupon one obſerveth, *That Chriſt by his example doth inſtruct every Maſter of a Family how to carry himſelf in reference to thoſe under his charge on the Lords-days after their departure from the publick Congregation.* Chemnit. Exam. cap. de dieb. feſt.

A treble benefit will follow hereupon,

1. In reſpect of your ſelves; for the more you build up others, the more your ſelves are built up in knowledg, faith, and every grace of God.

2. In reſpect of your Children and Servants, for it will make them to hearken more attentively to that which is delivered in the publick Congregation, if they know they ſhall be called to an account for the ſame when they come home.

3. It would much help both your ſelves and ſervants in the underſtanding, and believing of that which

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II. *Another private duty is ſinging of Pſalms*: for this may and ought to be performed iu your Families, as well as in the Congregation. This *David* commended for one duty of the Sabbath, as *Pſal.* 92. 1. The title of the Pſalm is, *A Pſalm or Song for the Sabbath-day*: And thus it begins, *It is a good thing to give thanks unto the Lord, to ſing praiſes unto thy Name, O moſt High.*

For the manner of performing this duty, the Apoſtle, (*Col.* 3. 16.) giveth us theſe Directions, in theſe words, *Singing with grace in your heart to the Lord.*

1. Firſt therefore it muſt be *in the heart*, or *with the heart*, that is, our hearts muſt go with our voices, the one muſt be lift up as well as the other. For *God is a Spirit*, and therefore will be worſhipped with our hearts and ſpirits, as well as with our bodies. And truly, ſinging with the voice, without the concurrence of the heart and ſpirit, is no more pleaſing unto God, than a ſounding braſs, or tinkling Cymbal.

2. As we muſt ſing with the heart, ſo *with grace in the heart*, that is, we muſt exerciſe the graces of Gods holy Spirit in *Singing*, as well as in *Praying*, labouring to expreſs the ſame affection in ſinging the Pſalm, as *David* did in penning the ſame. As if it be a Pſalm of *Confeſſion*, then to expreſs ſome humility, and brokenneſs of heart and ſpirit in ſinging. If it be a Pſalm of *Prayers* and *Petitions*; then muſt our affections be fervent. If a Pſalm of *Praiſes* and

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III. *Another private duty to be performed with our Family*, is *Prayer*. For if this duty ought to be performed every day, twice at leaſt, *viz.* in the Morning and Evening, then eſpecially on the *Lords-day*, which the Lord hath wholly conſecrated to his Worſhip and Service.

IV. *Reading the Scriptures is another duty to be performed in and with our Family*, that ſo they may be acquainted with the body of the Scriptures; yea, and with the Precepts, and Promiſes, the Directions, and Conſolations of the Word, for their directions and comforts.

Beſides the Publick and Private, there are likewiſe SECRET duties to be performed by every one alone in their Cloſets, or Chambers, which are briefly theſe:

1. *Reading ſome part of Gods word, or other good Books.*

2. *Meditating of what you have heard or read that day*; Which is an excellent means to make the word both read and preached profitable to you. For as meat, though it be never ſo wholſome, nouriſheth us not, if it be not concocted and digeſted: So is it with the word of God, the food of our Souls, if it be not by meditation concocted and digeſted, it will nothing at all profit us; but being by meditation digeſted, it will then prove effectual to the nouriſhing of our Souls.

3. *Examining your ſelves*, as of your former life and converſation, ſo eſpecially of your carriage the laſt week, and of the manner of performing the du-

ties of the day. And as you ſhould be humbled for your failing therein, ſo you ſhould reſolve with the aſſiſtance of Gods grace, to be more watchful over your ſelves for the time to come, and to be more careful in ſanctifying the Lords-day, by a conſcionable manner of performing the duties thereof.

Praying unto God, is another duty to be performed by you in *ſecret*, as well as publickly and privately. Yea, you ſhould double and treble your Prayers on the *Lords-day*. Under the Law we read, how the Lord required double Sacrifices on the Sabbath-day. For beſides the daily Sacrifices, two Lambs more were appointed to be offered up on the Sabbath-day, four in all, to ſhew the holineſs of the day, *Numb.* 28. 9, 10. In like manner ought you to double your ſpiritual Sacrifices of Prayer and Praiſes on the Lords-day, earneſtly beſeeching him for Chriſts ſake to pardon, as your ſins in general, ſo in ſpecial the manifold infirmities, and imperfections which have paſſed from you in the performance of your holy ſervices, and to enable you by his Spirit to perform them for the time to come with more life and vigor, with more fervency and affection.

Having thus ſhewed you both the *Publick*, *Private*, and *Secret* duties of Piety to be performed on the Lords-day:

Come we now to the *Works of Mercy*, which is another head of duties which ought to be performed on that day. And becauſe man conſiſts of two parts, *viz.* of *Soul* and *Body*, and both of them are ſubject to many maladies, therefore the work of Mercy may be brought to theſe two heads,

I. *Such as concern the Soul*,
II. *Such as concern the Body of your Neighbour.*

I. The

I. The works of Mercy which concern the Soul of your Neighbour, are theſe and ſuch like.

1. *To inſtruct the Ignorant* in points of Doctrine needful and neceſſary to be known.

2. *To draw ſinners to Repentance*, by ſetting before them, as the ſeverity of Gods Juſtice againſt all impenitent ſinners, ſo the freeneſs of his grace, and riches of his Mercy to all penitent ſinners.

3. *To comfort ſuch as are comfortleſs*, through an apprehenſion of the number and hainouſneſs of their ſins, by ſetting before them the All-ſufficiency of Chriſts Sacrifice, and the gracious offers in the Goſpel to all who find their ſins a burthen to them.

4. *To reprove and rebuke ſuch as are ſcandalous and offenſive in their ways.*

5. *To reſolve the doubtful.*

6. *To ſtrengthen and eſtabliſh ſuch as are weak in grace.*

By a conſcionable performance of theſe, the *pooreſt* that are may be *rich* in good works.

II. The works of Mercy which concern the Body of our Neighbour, are theſe and ſuch like.

1. *Viſiting the ſick, and ſuch as are otherwiſe reſtrained of liberty.*

2. *Relieving ſuch as are in want.* The Apoſtle in 1 *Cor.* 16. 1, 2. enjoining the *Corinthians* to ſomething in ſtore *every firſt day of the week* (which is the Lords-day) implieth, that is a very [illegible] not only to do ſuch works of Mercy which are [illegible] offered unto us, but alſo to prepare for [illegible] And ſurely if every one would every *Lords-day* [illegible] apart ſomething out of his comings-in [illegible]

for a ſtock to give to charitable uſes, much good might be done thereby. For as men by this means will have more to give, than otherwiſe they will find in their hearts to do on the week days: ſo they will give more bountifully, and more willingly, becauſe the ſtock out of which they give is prepared before hand, and (it being a *ſacred ſtock*, by their voluntary ſetting it apart to ſuch an uſe) their Conſcience will account it Sacriledg to lay it out any other way. If poor men that live by their days-labour, and ſervants that live on their wages, would every Lords-day lay up ſome half pennies, or pence, for this end and purpoſe, they might have without any ſenſible damage to themſelves, a ſtock for the poor. How much greater ſtore would be for the poor, if rich men *according to Gods bleſſing* on them, would ſo do?

Beſides theſe duties of Piety, and works of Mercy, which are commanded to be done on the Lords-day, there are ſome things which the Lord permits unto us in regard of the weakneſs and infirmities of our Bodies, *viz. ſleep*, *food*, and *apparel*. Becauſe we cannot with ſtrength and delight ſpend the whole day in Sabbath-duties, without competent *reſt*, *food*, and *apparel*; therefore it is lawful for us to ſpend ſome time, as in ſleep, ſo in apparrelling ourſelves, and in refreſhing our Bodies with food, which otherwiſe would be ready to faint. But by moderate uſe of theſe, we are enabled to do the things we take in hand the more chearfully.

But herein two Cuſtoms ought carefully to be obſerved:

1. *You muſt ſpend no more time about them than needs muſt.* Wherefore your Bodies being refreſhed with moderate ſleep, you ought to get up early on the Lords-day, as about ſix or ſeven of the clock; and

to

to uſe all poſſible ſpeed in dreſſing your ſelves; and not to ſit longer than needs muſt at your meals; that ſo you may have the more time for the duties of Gods Worſhip and Service on his day. And truly, ſince the Lord is ſo good and gracious unto you, as to afford you ſome part of his own day for the refreſhment of your Bodies, far be it from you to abuſe his goodneſs, by laviſhing away more time therein than needs muſt.

2. Second Caution; *Do them as Sabbath-days works*, which is done two ways.

1. *By doing them for this end, that thereby you may be the better enabled to ſerve God.* Thus when at your lying down the evening before the Sabbath, you deſire God to give you quiet, comfortable ſleep, that thereby your weak Bodies may be refreſhed, and you the better enabled to ſerve him the next day in the duties of his worſhip and ſervice; this is a Sabbaths-ſleep. In like manner, when you eat and drink, for this very end, that your bodies may be refreſhed, and your ſpirits revived, and you thereby the better enabled with chearfulneſs to ſerve God the remaining part of the day, this is a Sabbaths-eating and drinking.

2. *By raiſing ſpiritual and heavenly Meditations from the ſame.* At your firſt awaking, you ſhould call to mind what day it is, and having bleſſed God for your comfortable reſt and ſleep that night, you ſhould beg of him the ſpecial aſſiſtance of his grace, to carry you thorow all the duties of the day. When you are riſing out of your beds, you ſhould think, as of the reſurrection of Chriſts Body out of his grave early on that day, ſo likewiſe of the reſurrection of *your Souls* here out of the death of ſin to the life of holineſs; and of *your Bodies* at the laſt day, out of the grave of the earth, to the life of glory in hea-

In your apparrelling your ſelves, you ſhould then think of the long white Robe of Chriſts Righteouſneſs, and of the happineſs of thoſe who have an intereſt therein. When you are waſhing your hands and faces, then from the cleanſing virtue of the water, you ſhould take occaſion to meditate of the cleanſing virtue of Chriſts blood, which alone waſheth your Souls from the filthy ſpots and ſtains of ſin. When you go to your Tables to partake of Gods good Creatures, your corporal food for the nouriſhment of your Bodies, ſhould miniſter occaſion of meditating on the ſpiritual food of your Souls, whereby they are nouriſhed unto everlaſting life. The bread on your Tables ſhould mind you of Jeſus Chriſt, who is the bread of life that came down from heaven to quicken your dead Souls. Thus from every thing ſhould you endeavour to draw matter of ſpiritual and heavenly meditation, labouring to keep your hearts in an holy frame all the day long. What our Saviour ſaid to his Diſciples concerning the Loaves and the Fiſhes, *Gather up the fragments, let nothing be loſt*: The like he ſeemeth to ſpeak unto you concerning the *Lords-day*, Gather up the parcels thereof, let no part of the day be loſt, no not the leaſt minutes, which are precious, as the leaſt filings of Gold.

As the Lord doth permit unto you ſome things which your weak Bodies ſtand in need of, that thereby you may be better enabled to ſerve him on his day. So he is pleaſed to allow ſome things to be done by you, even on his day, though they hinder the performance of the proper work thereof: and they are ſuch things as are of *abſolute neceſſity*.

Qu. *If you ask what I mean by works of abſolute* [illegible]

[illegible] as muſt needs be done, and yet could

not be done the day before the Sabbath, nor put off to the day after, without great prejudice. But on the other ſide, ſuch things as do no way further the ſanctification of the day, but rather hinder the ſame, and may as well be done the day before, or the day after, or ſome other time, ought not to be done on the Lords-day.

Having thus done with the Directions for the right ſanctification of the Lords-day:

III. Come we now to the *Motives* to quicken you up to a conſcionable obſervation of the Directions.

1. *A right ſanctification of the Lords-day maketh much to the honour of God.* Mark what the Lord himſelf ſaith to his Church in this caſe by his Prophet *Iſaiah*, (ch. 58. 13.). *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy-day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him.* Here it is expreſly ſaid, that by a right ſanctifying of the Sabbath *we honour God.*

2. *A right ſanctification of the Sabbath is profitable to your ſelves*, and that in a double reſpect:

1. In regard of your outward temporal eſtate.
2. In regard of your inward ſpiritual eſtate.

1. *The ſanctification of the Sabbath is profitable in regard of your outward temporal eſtate.* For the more conſcionable any man is in ſanctifying the Sabbath-day, the greater bleſſing he may expect from God upon his labour on the ſix days. For it is not your own labour and toiling, *but the bleſſing of God that maketh rich*, Prov. 10.12.

2. The

2. *The ſanctification of the Sabbath will be profitable in regard of your inward ſpiritual eſtate.* For this was one main end why the Sabbath was ordained, namely, that God might by it in the uſe of his ordinances inrich our Souls with ſpiritual bleſſings in heavenly things. And accordingly the ſanctification of the Sabbath is an eſpecial means both to beget grace, and to ſtrengthen grace. For the Lord hath ordained it to be as a *market-day* to the Soul. And truly, were we but as ſenſible of the good of our Souls, as we are of our Bodies, the beſt Husbands that be ſhould not more diligently keep *Market-days*, and *Fair-days*, than we would the *Lords-days.*

3. *A right ſanctification of the Sabbath is very delightful to the people of God*, in that they do enjoy intimate ſociety and communion with God in his Ordinances on that day, which is the greateſt happineſs poor Creatures can poſſibly attain unto in this life, being an heaven upon earth to enjoy communion with God, and ſome degree of thoſe heavenly joys which we ſhall enjoy hereafter more fully in heaven. How ſhould the conſideration hereof ſtir you up to a careful, conſcionable ſanctifying of the *Lords-day*, that ſo you may taſte of thoſe ſweet comforts and refreſhments, which others have ſo plentifully enjoyed?

4. *Another motive may be taken from the equity of ſanctifying this day.* For in that the Lord hath afforded unto us ſix days in ſeven for our own work, and reſerved to himſelf but one for his worſhip and ſervice; whereas he might have required ſix days for his worſhip, and afforded but one for our work; is it not moſt juſt and equal, that we ſhould make conſcience of giving unto God *his day*, by conſecrating it wholly to his worſhip and ſervice? As *Joſeph* ſaid

to *Potiphars* wife, when ſhe tempted him to uncleanneſs, *My maſter hath not kept back any thing from me, but thee, becauſe thou art his wife; How then can I do this great wickedneſs, and ſin againſt God?* Gen. 39. 9. In like manner ſay thou to thy vain Companions, when thou art tempted any way to profane the Sabbath; *God, the Soveraign Lord and Maſter of the world, hath kept back no time from me, but one day becauſe it was his: How then can I do this great wickedneſs, and ſin againſt God?*

CHAP. XIV.

Directions for the worthy receiving of the Lords-Supper.

TO the worthy partaking of the Sacrament of the Lords-Supper, there are three ſorts of duties required.

1. *Duties Antecedent*, that is, ſuch as muſt go before the Sacrament.
2. *Duties Concomitant*, that is, ſuch as muſt accompany the action of receiving.
3. *Duties Subſequent*, that is, ſuch as muſt follow after.

I. For the Duties *Antecedent*, though they are many, yet they may be all brought under this one head of *Examination*, which is not only commended by the Apoſtle, 1 *Cor.* 11. 28. *Let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.* But urged and preſſed upon us with greater ſeverity than any Precept in the Book of God.

For

For ſaith the Apoſtle in the ſame place, *He that*, through a neglect of this duty of Examination, *eateth and drinketh unworthily*,

1. *He is guilty of the body and blood of Chriſt*, verſ. 27.

2. *He eateth and drinketh damnation to himſelf*, verſ. 29.

1. *To be guilty of the body and blood of Chriſt*, is in ſome meaſure, to have our hands in his bloody death and paſſion, and ſo by conſequence to be partners with *Judas* in betraying him, with the *Scribes* and *Phariſees* in accuſing him, with *Pilate* in condemning him, and with the *cruel Soldiers* in crucifying him. Whoſe heart doth not riſe with indignation againſt theſe, when he reads and conſiders their cruel handling of our bleſſed Saviour, in *whipping* and *ſcourging* him, in *mocking* and *deriding* him, in *piercing* and *crucifying* him? And therefore take heed leſt thou in like manner be guilty by thine unworthy receiving of the Sacrament of the Lords-Supper, through thine unprepared coming thereunto. We read how the blood of innocent *Abel* did lye ſo heavy upon *Cain*, that he cried out, *My puniſhment is greater than I can bear*, *Gen.* 4. 13. How heavy then will the blood of Jeſus Chriſt, who was not only an innocent man, but more than a man, lye upon them that are guilty thereof? As therefore thou wouldſt not be found guilty of this horrid and dreadful ſin, put in practiſe the Apoſtles Counſel, namely, to *Examine thy ſelf before thou preſumeſt to partake of that Ordinance.*

2. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf.* ſo our Tranſlators render it. But the word in the *Greek* tranſlated *Damnation*, may as well ſignifie *temporal Chaſtiſe-*

ment, as *eternal punishment*, for it is κρῖμα, *non* κατὰ κρίμα.

And questionless, as hypocrites and unbelievers, while they eat and drink unworthily, eat and drink damnation to themselves, if they repent not: so also such as are faithful and sincere Christians, when they through infirmity and negligence do partake of this Ordinance unworthily, incurr thereby temporal judgments, as sickness, weakness, and sometime death it self. For saith the Apostle (1 *Cor.* 11.30.), speaking of the believing *Corinthians*, who had not prepared themselves, as they should, to that Ordinance, *For this cause many are weak, and sickly among you, and many sleep, or dye.* For what cause? namely, because they received the Sacrament unworthily, and irreverently, without any preparation, or examination of themselves. I grant, the best men cannot be said in themselves to be worthy to partake of this Ordinance: yet if thou beest a believing Christian, and dost sincerely endeavour to receive it in that manner, and with such affections as the Lord doth require of thee, thou mayest be said (how unworthy soever thou art otherwise) to be a *worthy receiver.*

Having thus shewed the *Necessity* of the duty of *Examination*, Come we now to the Extent thereof, which may be brought to two heads, *viz.*

1. Thy *Graces.*
2. Thy *Sins.*

First, *Thou must examine thy self of thy Graces*, more especially of thy *Knowledg*, *Faith*, *Repentance*, and *Love.*

Touch-

Touching *Knowledg*, I ſhall ſhew,

1. What *Knowledg* is required of every worthy Communicant.

2. The *Neceſſity.*

3. The Trial thereof.

1. For the firſt, What Knowledg is required?

I anſwer in *general*, Knowledg of all the fundamental Principles of Religion.

In *particular*, Knowledg of the Doctrine of the Sacrament.

Fundamental Principles of Religion are ſuch as our Salvation is founded upon, without the knowledg whereof a man cannot be ſaved; and they are theſe:

That there is a God. That there is but one God. That that only true God is diſtinguiſhed into three Perſons, Father, Son, and Holy Ghoſt, all equally God. That that God is Creator and Governour of all things. That all things were made good by him, and are ſtill governed by him righteouſly. That Man in particular was made perfectly righteous by him. That Man continued not long in his happy eſtate, but fell by tranſgreſſing the Commandment of God in eating the forbidden fruit. That we are all guilty of *Adams* ſin, being in his loins when he committed that ſin. That every one of us brought into the world corrupted and polluted Natures, Natures as full of ſin, as a Toad is of poiſon. That unto this Original Corruption, we have added a numberleſs number of Actual Tranſgreſſions, and that in evil thoughts, evil words, and evil deeds. That by our ſins we have made our ſelves liable to the wrath of God, to the curſe of the Law, to all judgments and plagues here, and to eternal death and condemnation hereafter. That no man can free himſelf out of that miſerable condition

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whereinto by ſin he hath plunged himſelf, neither can any meer Creature help him. That God out of his free grace, and rich mercy did ſend his own Son out of his boſome into the world to take our Nature upon him, that therein he might become our Surety and Redeemer. That Chriſt was both God and Man in one perſon. That he was conceived by the Holy Ghoſt, and born of the Virgin *Mary*. That he died upon the Croſs to ſave his people from their ſins. That he roſe again the third day from the dead, aſcended into Heaven, ſits at the right hand of God, and makes continual interceſſion for us. That by Faith we are made partakers of Chriſt, and of the benefits of his death and paſſion. That Faith is the gift of God, wrought in us by the Spirit of God, through the miniſtry of the word, whereby we receive Chriſt upon the terms of the Goſpel, and reſt upon him alone for the pardon of our ſins, and for eternal life and ſalvation. That it hath pleaſed God to make with us in and through Chriſt, a new Covenant of Grace, wherein he hath promiſed the pardon of our ſins, and the ſalvation of our Souls, upon the condition of Faith and Repentance.

Particular Principles concerning the Sacrament of the Lords-Supper are theſe:

That it was ordained by Chriſt himſelf, as a memorial of his great love, in offering up his life a Sacrifice for our ſins. That this, as well as the Sacrament of Baptiſm, is a Seal of Gods Covenant, whereby he binds himſelf to perform his promiſes made unto us in Chriſt, for ſtrengthening our faith therein. That the outward ſigns in the Lords-Supper are Bread and Wine, by which are ſet forth the Body and Blood of Chriſt, which the worthy

Receivers

Receivers by Faith do partake of in this Sacrament. That whoſoever eats and drinks unworthily, is guilty of the Body and Blood of Chriſt: and therefore that every one is to examine himſelf, leſt he eat and drink judgment to himſelf.

Having thus ſhewed, what is that Knowledg which is required of every worthy Communicant:

II. I ſhall now ſhew the *Neceſſity* thereof, which appeareth:

1. *Becauſe without this knowledg a man can never attain to any of the other graces:* for an ignorant man can neither believe, nor repent, nor love God or his Neighbour aright.

2. *Becauſe without this knowledg a man cannot diſcern the Lords Body*; which if he do not, *he eats and drinks damnation to himſelf*, 1 Cor. 11. 29. And therefore it is abſolutely neceſſary, that all who receive the Lords-Supper, *ſhould diſcern the Lords body*, that is, ſhould perceive that there is more to be received than that which is ſeen with the eye of the body. To the bodily eye, there appeareth nothing but *Bread* and *Wine* upon the Table: but by virtue of the divine inſtitution, there is alſo *Chriſts Body and Blood*; if this be not diſcerned, the benefit of the Sacrament is loſt. But it is not poſſible without knowledg (which is the eye of the Soul) to diſcern that Body and Blood under the Elements of Bread and Wine; therefore is the forementioned knowledg abſolutely neceſſary.

III. *For the third particular*, viz. *The trial of thy knowledg*, whether it be a true ſaving knowledg, thou mayeſt know it by the *Properties* thereof; ſome whereof are theſe:

1. *True*

1. *True ſaving knowledg is Experimental*, whereby a Chriſtian hath a ſpiritual ſenſe and feeling of what he knows. He hath not only a general, and a notional knowledg of God, and of his own miſerable condition by Nature, and of Jeſus Chriſt; but he hath likewiſe an experimental knowledg of God, and of his Attributes; as of his *Power* in ſupporting him under his trials and temptations, of his *Faithfulneſs* in making good his Promiſes unto him. He hath likewiſe a ſenſible feeling of his own wretched condition by Nature. And an experimental knowledg of Jeſus Chriſt, ſo that he knoweth Chriſt to be his Saviour and Redeemer, and reſteth upon his merits alone for life, and for ſalvation. By this then try and examine thy knowledg, *&c.*

2. *True ſaving knowledg is Humble, and joined with meekneſs of ſpirit.* For the more true knowledg a man hath, the more he diſcerns his own ignorance, yea and vileneſs by reaſon of his ſins. And therefore you ſhall find thoſe Chriſtians, who were moſt eminent both in knowledg and grace, to complain moſt, as of their ignorance, ſo of their own baſe and naughty hearts: as you may ſee in *Paul*, and others, *Rom.* 7. 24. *Eph.* 3. 8. And no marvel, conſidering that true ſaving knowledg diſcovers unto a man his own vileneſs and wretchedneſs by reaſon of his ſins; his own unworthineſs, yea, his own emptineſs and nothingneſs, in regard of any goodneſs of his own. Whereas unſanctified knowledg is apt to puff a man up with pride, and ſelf-conceit, even to the contemning and deſpiſing of others; which the Apoſtle plainly expreſſeth, 1 *Cor.* 8. 1. where he ſaith, *Knowledg puffeth up.* By this then try and examine thy knowledg, whether it be a ſaving-knowledg or no.

3. *True ſaving knowledg is active, and operative, being ever accompanied with practiſe and obedience*; ſo that it worketh reformation in the heart and life of him that hath it. By this then try and examine thy knowledg, whether it be ſaving, ſanctifying, or no.

II. *The ſecond grace neceſſarily required of every Communicant, whereof thou muſt examine thy ſelf, is* FAITH. Concerning which I ſhall ſhew you,

1. *What Faith this is.*
2. *The Neceſſity thereof.*
3. *Some ſigns and notes for the trial thereof.*

1. For the firſt, What Faith this is?

I Anſwer, A true, ſaving, juſtifying Faith, which may be thus deſcribed: *Faith is a grace wrought in the heart of a ſinner, by the Spirit of God, through the miniſtry of the Word: whereby being convinced of his ſinful, miſerable condition, and of all diſability in himſelf, or any other meer Creature, to free him out of the ſame; he goeth wholly out of himſelf unto Jeſus Chriſt, and receiving him as his All-ſufficient Saviour and Soveraign, reſteth upon his perfect Righteouſneſs, and All-ſufficient Sacrifice, for the pardon of his ſins, and reſigneth up himſelf unto his will and government.*

II. *The Neceſſity of this grace of Faith to every Communicate appeareth,*

1. *Becauſe without Faith it is impoſſible to pleaſe God in any holy Ordinance*, Heb. 11. 6. But true Faith will commend both our perſons and ſervices unto God, ſo that they ſhall find acceptance with him, though they be full of weakneſs and imperfections. This made *Abels* ſacrifice ſo acceptable to God. If there-

therefore thou come to this Ordinance without Faith, instead of pacifying God, thou shalt purchase his heavy displeasure.

2. *Except thou hast Faith before thou approachest to the Lords-Supper, the Sacrament cometh but like a Seal to a Blank, and serveth only to seal up thine unbelief to condemnation.* So that Faith is necessarily required of every worthy Communicant, before he cometh to the Lords-Supper: For that Ordinance is not instituted *for the working of Faith*, but for the *strengthning thereof.* It was not instituted for such as are out of Christ, to bring them in, but for such as are in Christ to bring them up in him. As a man must be born before he can eat: So he must be begotten again by the Spirit of God, before he can feed upon the Body and Blood of Christ for his spiritual nourishment. I do not say, that all who come to the Sacrament must have *the same measure of Faith*, but it is necessary that they all have *the same truth of Faith.*

III. *For the third particular, the Trial of thy Faith*, whether it be true and saving: thou mayest know it by these two Characters, to omit many others.

1. *True Faith doth receive Christ in all his Offices*; not only as a *Priest* to make satisfaction and intercession for us: but also as a *Prophet*, to teach and instruct us: and as a *King* to rule and govern us. The true believer doth as willingly cast himself at the feet of Christ in *subjection* to him, as into the arms of Christ for *salvation* from him. He is as willing to *serve* Jesus Christ, as to be *saved* by him, as desirous to submit to his services, as to enjoy his priviledges. For in true Faith, there is not only a fiducial reliance upon Christ and his righteousness,

but

but alſo an univerſal ſubjection to the will of Chriſt, and a ready ſubmiſſion to his government. Chriſt is held forth in the Goſpel, not only as a *Redeemer*, but as a *Lord*, and a *Law-giver*, and theſe are inſeparably connected and knit together. And therefore he that is willing to receive Chriſt as a Saviour, but not as a Soveraign, doth deceive his own Soul. By this therefore mayeſt thou try the truth of thy Faith.

2. *True Faith is an heart-purifying grace, it purifieth the heart.* This Character of Faith the Apoſtle *Peter* expreſſeth, *Act.* 15. 9. *Purifying their hearts by Faith.*

Faith purifying the heart implieth two things.

1. *That the believer maketh Conſcience of his inward thoughts.* Whereas unbelievers, with the *Phariſees* make clean the outſide of the Cup, labour to keep themſelves from groſs and ſcandalous ſins, but ſuffer their hearts to range and rove into a world of vain and wanton thoughts, of prophane and fruitleſs imaginations, and that without any remorſe, or check of Conſcience.

2. *That Faith puts a purifying-diſpoſition into the heart*, ſo that it loaths and deteſts ſin, yea and ſtrives againſt it, though it cannot altogether purge and free it ſelf from ſin. When the heart is once ſeaſoned with Faith, it will not willingly harbour ſin, but labour to work it out more and more. By this then try the truth and ſoundneſs of thy Faith, whether it hath wrought in thee a purging, purifying diſpoſition, to ſtrive againſt thy corruptions, and to work them out of thine heart more and more:

The third Grace neceſſarily required of every Communicant, is, REPENTANCE. Concerning which I ſhall ſhew:

1. The

1. The *Nature* of Repentance, what it is.
2. The *Neceſſity* thereof to a worthy partaking of the Lords-Supper.
3. Some *Signs* and *Notes* for the trial thereof.

I. For the firſt, what true Repentance is: I anſwer, *It is a grace of Gods Spirit, whereby both the heart and affections within, and alſo the life and actions without are reformed.* In this deſcription, I take the full nature of Repentance to be compriſed. Many do add hereunto, *an inward ſorrowing and mourning of the heart*, which indeed doth always accompany true Repentance, but it is not of the nature thereof. For then whereſoever ſorrow for ſin were, there ſhould be true Repentance, which is not ſo, as the example of *Saul*, *Judas*, and other wicked men do declare.

Briefly to open this definition of *Repentance*.

Firſt, I ſay, *It is a grace of Gods Spirit*, that is, a gift freely given of God, and wrought in us by his holy Spirit. So that it proceedeth not from mans free will, nor from any power and ability of his nature.

Again, *Repentance is a Reformation*, wherein conſiſts the very nature thereof, as the words of *turning*, *renewing*, *changing*, and the like, which in Scripture are attributed to *Repentance*, do imply. Now this Reformation muſt firſt be *of the heart*; for the *heart* of a man is the fountain of all his actions. Now in reaſon, the fountain muſt be cleanſed and purged, before that which iſſueth and ſtreameth from it can be wholeſom. There muſt be therefore firſt a renewed heart, before there can be a reformed life for

For it cannot be, that the *ſtream* of our actions ſhould be good, if the *fountain* of our heart be corrupt. Hence it is that the *Prophets* ſo often call for the *cleanſing of the heart*, and the *Apoſtle* for the *renewing* and *changing* thereof, without which all external and outward reformation is but meer Phariſaical oſtentation.

In the laſt place is added, *A reformation of the life and actions without:* for as to make ſome outward ſhew of reformation, without reforming the heart within, is but *Phariſaical oſtentation*, whereby we deceive others. So to pretend an *inward reformation*, without the outward fruits of amendment, is but *meer folly*, whereby we deceive others. For it cannot be, that reformation ſhould be truly rooted and grounded in the heart, but that it will bud forth, and ſhew it ſelf in the fruits of a godly life. That man therefore deceiveth himſelf, who thinks his heart is purged and reformed, when his life is polluted. For as the fruits declare the tree, ſo the actions of men manifeſt their affections.

II. The *Neceſſity of this grace of Repentance in every worthy Communicant, upon his approaching to the Lords-Table, appeareth*, Becauſe we come to receive a Sacrifice for ſin; but to offer to receive a Sacrifice for ſin, without a turning from ſin, is to count the blood of the Covenant an unholy thing. We are not ignorant, that one main end of our approaching the Lords-Table, is to receive Chriſt as he hath offered himſelf a Sacrifice and price of Redemption for our ſins: Now he that looketh for pardon of ſin, muſt have a full purpoſe, and according to his purpoſe, a faithful and reſolute endeavour to forſake ſin, which is and will be the mind of every true penitent, and ſo alſo it ought to be. The Lord there-

therefore requireth of them, who bring their Sacrifice to him for pardon, *that they take away the evil of their work, and ceaſe to do evil, and learn to do well*, Iſa. 1. 15, &c. And thereupon inferreth this gracious invitation, *v.* 18. *Come now let us reaſon together.* With what face then dares an impenitent ſinner, that is not touched with any remorſe for his ſins paſt, nor hath any purpoſe to turn from his ſins for the time to come, offer to take that body which was broken, and that blood which was ſhed for ſin? Such an eating and drinking of Chriſts body and blood, is a plain trampling of the Son of God under foot, and a counting of the blood of the *Covenant* an unholy thing, a thing that may be mixed with impure and unholy things. If this be not to be guilty of the Body and Blood of Chriſt, what can be?

III. For the *Trial of thy Repentance*, whether it be ſound and ſincere, thou mayeſt know it by theſe ſigns and notes:

1. *By a godly ſorrow for ſins paſt.* By a *godly ſorrow*, I mean, ſuch a ſorrow as maketh God its object, that is, when we grieve and mourn for ſin, more out of reſpect to God, than for fear of puniſhment; that we have offended ſo good a God, ſo gracious a Father, ſo bountiful a Lord and Maſter. I deny not, but it is good and commendable to grieve and mourn for ſin in reſpect of puniſhment, for fear of Hell, for it is a good preparatory to a godly ſorrow, but we muſt not reſt therein. By this therefore try and examine the truth of thy Repentance; for whereſoever there is true Repentance, there muſt be this godly ſorrow.

2. *A turning from those evil ways wherein we have formerly walked:* As you may see in the example of those penitents, that are recorded in Scripture, as of *Paul*, *Peter*, *Zacheus*, and others, who upon their repentance turned from those evil courses wherein they had formerly walked. Hereby therefore try the truth of thy repentance: Hath it wrought a change and alteration in thy course of life? Are old things done away? Is there a forsaking of former sins? Hast thou left thy swearing, thy drunkenness, thy whoredoms, thy cozening by false weights and measures? Canst thou say of thy self, as *Paul* did of the *Corinthians*, *I was once a swearer, a drunkard, an adulterer, an extortioner, a covetous person, and the like; but now I am washed, now I am sanctified, yea and justified in the name of the Lord Jesus Christ, and by the Spirit of my God.* Canst thou thus say of thy self, and that in truth and sincerity of heart? then thou hast some comfortable evidence of the truth and soundness of thy repentance. But how vainly do they deceive themselves, who because they have made confession of their sins unto God, and happily with some few tears, flatter themselves with a conceit of true repentance, when yet they still live and continue in their former sinful courses, wallowing like Swine in the filth of sin, and mire of sinful filthiness.

3. *A turning unto God.* For where there is true repentance, there is not only a turning from sin, but likewise a turning unto God; whereby I mean a sincere endeavour to serve and please God in newness of life, and better obedience. Hath then the sense and smart of thy former wandrings, made thee earnestly to wish, that thou mightest please God better for the time to come? make much of such affections in thy soul, for it is a good sign of some change

IV. *A fourth grace neceſſarily required of every Communicant before he preſume to come to the Lords-Table*, is, LOVE.

Yea a twofold Love is required of every Communicant, *viz.*

1. *A Love of God, and of Chriſt.*
2. *A Love of his Neighbour.*

Both which are inſeparably knit together. Yet for a more diſtinct handling of them, I will ſever them in my diſcourſe, and treat of them apart, ſhewing you,

1. The Neceſſity of them to a worthy partaking of the Lords-Supper.
2. Some *Signs* and *Notes* for the trial of them.

1. For the *Love of God*, that is neceſſarily required of every Communicant, becauſe the greateſt evidence that ever was given of *Gods Love*, is there ſet before us. For Jeſus Chriſt the only Son of God, and Saviour of man, is the greateſt evidence of Gods Love that ever was, or can be. Should God ſet himſelf to make another world, and to confer on that world a greater gift than he hath conferred on this world, namely, *his only begotten and dearly beloved Son*, we may boldly ſay, *He could not.* Neither can the *Creature* receive, nor the *Creator* give a greater gift, and that both in regard of the excellency of the gift it ſelf, and alſo in regard of the need wherein we ſtood thereof, and of the good we reap thereby. Therefore *Gods Love*, in this evidence thereof, is ſo ſet out, as goeth beyond all expreſſion, *Joh.* 3. 16. *God ſo loved the world, that he gave his only begotten Son*, &c. *SO unutterably, SO unconceivably, SO infinitely*, as who ſhall endeavour to expreſs this *SO* to the full, ſhall do it *ſo, ſo.* Seeing then ſuch an evidence of ſuch Love of God to man is ſet

at the Lords-Table, ſhould not every one who approacheth thereunto, to partake of that evidence of Gods Love, come with an heart filled with a Love to God, and with a reſolution to ſhew forth all fruits of a true Love of God on all occaſions?

And as we muſt come with a Love to God, ſo with a Love to Jeſus Chriſt, who ſo loved us, as to dye a cruel curſed death for us; and thereby manifeſted greater Love to us, than to himſelf; to the members of his *myſtical* body, than to the members of his *natural* body. For he offered up his *natural* body as a Sacrifice for the redemption of his *myſtical* body. What greater Love than this can be imagined? Oh how doth it then concern us to go to that Ordinance with hearts inflamed with a Love to Jeſus Chriſt! Thus much of the Neceſſity of our Love to God and to his Son Jeſus Chriſt.

II. For the *TRIAL* thereof, you may know it by theſe *Notes* and *Characters*.

1. *Where there is a true hearty Love to God, and to Jeſus Chriſt, the heart will be much taken up with the thoughts of them.* Such an one will be often thinking of God, and of Jeſus Chriſt, and of their tranſcendent Love manifeſted in the great work of Redemption. *David* having ſaid (*Pſal.* 119. 97.), *Oh how do I love thy Law?* he preſently adds, *It is my meditation all the day:* And indeed, whatſoever and whomſoever we love, we cannot but frequently think and meditate on.

Indeed, ſuch as love God and the Lord Jeſus Chriſt in truth and ſincerity, may have multitude of vain, wanton, worldly, covetous thoughts in their hearts; but they take no true delight in them, they are rather their grief and their burden: but the thoughts of God, and of Chriſt are very ſweet and

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2. Some *Signs* and *Notes* for the trial of them.

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comfortable unto them. By this therefore try and examine the truth of thy Love unto God, and Jeſus Chriſt.

2. *Where there is an hearty Love to God, and to Jeſus Chriſt, ſuch an one will be often ſpeaking of them.* For the tongue cannot but be ſpeaking of thoſe things and perſons upon whom the heart is ſet. If the heart of a man be ſet upon the world, and the things thereof, his tongue will be moſt frequently talking and diſcourſing of them. In like manner, if the heart of a man be ſet upon God, and Jeſus Chriſt, his tongue will be frequently talking and diſcourſing of them. By this therefore try and examine the truth of thy Love unto God and Jeſus Chriſt. For he that ſaith, he loveth God and the Lord Jeſus Chriſt, and yet ſeldom thinks of them, or ſpeaks of them, certainly he deceiveth himſelf; for we cannot but be thinking and ſpeaking of thoſe whom we truly love.

4. *Where there is an hearty Love to God, and Jeſus Chriſt, it will make a man willing to ſuffer any thing for them.* It is ſaid of the *Primitive* Saints, *that out of their abundant Love unto the Lord Jeſus Chriſt, they accounted not their eſtates too dear for him, but took joyfully the ſpoiling of their goods*, Heb. 10. 34. Neither did they account their lives too dear; for it is expreſly ſaid, *Rev.* 12. 11. *They loved not their lives unto the death for him*, that is, they deſpiſed their lives in compariſon of Chriſt; they willingly expoſed, not only their goods, and eſtates to the ſpoil, and their perſons to all manner of ſhame and contempt, but alſo their bodies to painful deaths for the cauſe of Chriſt. By this then try and examine the truth of thy love unto Jeſus Chriſt, namely, by thy willingneſs to ſuffer for the cauſe and truths of Jeſus Chriſt.

II. *Love*

II. *Love of thy* NEIGHBOUR, *is another Branch of that Love which is required of every Communicant.* Touching which, I ſhall briefly ſhew,

1. The *Neceſſity* thereof in every Communicant.
2. The *Tryal* thereof.

1. The *Neceſſity* thereof appeareth, *in that the Lord will not accept of any ſervice thou performeſt unto him, if thou be not in love and charity with thy Neighbour*, Mat. 5. 23, 24. ſaith our Saviour, *If thou bring thy Gift to the Altar, and there remembreſt, that thy Brother hath ought againſt thee; leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy brother, and then come, and offer thy gift.* Hereby is implied, that if there be any variance between thee and thy neighbour, peace and reconciliation muſt be ſpeedily ſought. For without it, God will not accept of any worſhip or ſervice thou offereſt unto him. Though Chriſt here inſtanceth but in one kind of worſhip, which was the offering up of Sacrifice, yet under this he comprehendeth all the parts and kinds of Gods worſhip, as *praying, hearing, receiving the Sacrament*, or the like. So that Chriſts meaning is, that whenſoever thou ſetteſt upon any part of Gods worſhip and ſervice, and then remembreſt, *that thy Brother hath ought againſt thee*, that is, thou haſt any way wronged and offended thy Brother; or as St. *Mark* hath it, *ch.* 11. 25. *If thou haſt ought againſt thy brother*, that is, If he hath wronged thee, *Firſt be reconciled to thy brother, and then go to the Ordinance of God.*

II. For the TRIAL of the *truth of thy Love to thy Brother*, thou mayeſt know it by theſe Notes.

1. If thou haſt truly forgiven thy brother, thou wilt be ſo far from doing him any harm (though

it lay in thy power) that thou wilt not wish any harm unto him.

2. If thou hast truly forgiven thy offending brother, thou wilt willingly embrace occasions of doing him good, that so he may know, and be assured, that thou art reconciled to him. This our Saviour requireth of all his Disciples, *Mat.* 5. 44. where he saith, *Love your enemies*, that is, those who have any way wronged you. And as an evidence of the truth of your love, he addeth, *Do good to them that hate you*; intimating, that it is not sufficient that you speak friendly and peaceably to your enemies, but you must likewise take all occasions of doing them what good you can, which is true Christian Love and Charity.

Having thus spoken largely to the first head of Examination, namely, *Our GRACES.* I come now to the second, namely *Our SINS*; wherein I shall study brevity.

As it is the duty of every Communicant, to examine himself concerning *his Graces*, so likewise concerning his *SINS*; which are like that accursed thing, whereof God speaketh to *Joshua*, (*Josh.* 7. 11.), they must therefore be searched out. Yea, they are like the *wild gourd, that brought death into the pot.* If they be not searched out, and cast away, they will turn the Sacramental Bread and Wine into spiritual bane. *He therefore that covereth his sins shall not prosper; but whoso confesseth and forsaketh them, shall have mercy*, Psal. 28. 13.

It is said of the Viper, that when she goeth to join with her Mate, she casteth out all her poison. How much more oughtest thou, when thou goest to have communion with thy heavenly Spouse, the

Lord

Lord Jesus Christ, cast out thy sins, which are a spiritual poison, worse then the poison of any Viper?

In this *examination*, thou must search after thine evil thoughts, words, and deeds; as after thy sins of omission and commission, so after thy sinful manner of performing holy exercises; and especially after the Sins thou hast committed since thy last receiving the blessed Sacrament; and such as are most against the vows and covenants that formerly thou madest with God, and which do most gall thy conscience, or most disgrace thy profession, or are greatest occasions of dulling thy spirit: that these being found out, they may be the more lamented, and pardon for them more earnestly desired.

In examining thy self, it will be a good help, to read such a Treatise as doth in particular set out the several sins against the several Commandments. For when by such a Treatise thou art shewed, that such a thing is a sin against such a Commandment, thy conscience will upon the reading of such sins tell thee, that therein thou hast sinned. Having examined and searched thine heart thorowly of all thy known sins, then humble thy self before the Throne of Grace, in a true and unfeigned acknowledgment and confession of them, freely judging and condemning thy self before God, with a broken and contrite heart.

That thy confession may be performed after a right manner, it must have these properties.

1. *It must be particular and of special sins.* In thy confession thou must descend to special and particular sins. The prophanest wretch in the world may in a general manner confess and say, *I acknowledg my self to be a sinner.* But if thou wilt make a true confession of sin, thou must lay open thy sins in particu-

lar before God. And for thine encouragement thereunto, know, that the more particular thou shalt be in thy confession, the more comfort thou wilt find therein.

2. *Thy confession must be, as particular in respect of sins, so likewise full in regard of the aggravations of them.* Thus did *David* in his confession of that sin of numbring the people, (2 *Sam.* 24. 10.), *I have sinned greatly, in that I have done, and now I beseech thee, O Lord, take away the iniquity of thy servant, for I have done very foolishly*; see what terms of aggravation he heapeth up, 1. *I have sinned.* 2. I have sinned *greatly.* 3. *I have done foolishly.* 4. *Very foolishly.* And as thou desirest pardon of thy sins, set them forth to the full; let no circumstance of aggravation be wanting, by which they may appear the more foul and filthy.

3. *Thy confession must be with inward remorse and sorrow of heart, that thou hast sinned against so good, and so gracious a God.* Thou must not content thy self with a meer verbal acknowledgment of thy sins and transgressions, being affected with no more grief in the confessing of them, than thou wast in the committing of them. But every sin confessed should be as a Dagger piercing thee to the very heart. At least thou shouldst grieve that thou canst no more grieve for thy sins: thine heart should bleed, because thine eyes cannot weep.

And having confessed thy sins, pour out thy soul in hearty prayer unto God for the pardon and forgiveness of them all. And then be earnest with him to make the Sacrament effectual to thy comfort, effectual to the mortifying of thy lusts, to the strengthning of thy graces, especially to the confirming of thy Faith in the assurance of the pardon and forgiveness of thy sins, &c.

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II. Having ſhewed the duties *Antecedent*, come we now to the duties *Concommitant*, that is ſuch as muſt accompany the action of receiving.

But firſt I ſhall premiſe ſome few *Directions* touching the *Manner* of thine approaching to the Lords-Table.

1. *Having thus prepared thy ſelf, go not in the ſtrength of thy preparations, but in the ſtrength of Jeſus Chriſt, looking for acceptance only in and thorough his merits and mediation.* For though thou haſt prepared thy ſelf after the beſt manner that thou canſt, yet if with an impartial eye thou ſhalt look back upon thy preparations, how full of weakneſſes, infirmities, and imperfections wilt thou find them? So that if Chriſt do not cover both thy perſon and preparation with the Robe of his Righteouſneſs, and ſprinkle them with his Blood, neither thy perſon, nor thy preparation will find acceptance with God. Caſt therefore all thy preparations at the feet of Jeſus Chriſt, and ſay, *Lord I come not in the ſtrength of my preparations, but only in the ſtrength of Jeſus Chriſt: I come in the alone Name and Mediation of Chriſt, to partake of the body and blood of Chriſt, and of the benefits of his death and paſſion.* And thou mayeſt then be confident that God will overlook thy manifold weakneſſes and imperfections in the work of preparation, and accept of thee, and of thy ſervices in and through his beloved Son Jeſus Chriſt.

2. *As thou art going, meditate on the end and benefits of that ſolemn Ordinance:* Some whereof are theſe:

1. The remembrance of the death of Chriſt, it being inſtituted as a *memorial* thereof.

2. The ſpiritual nouriſhment of our ſouls.

3. The

3. The ſtrengthening of our Faith in the aſſurance of the pardon and forgiveneſs of our ſins.

4. The ſealing of the Covenant of Grace, with all the bleſſings thereof, unto the believing ſoul.

5. The encreaſing of our ſpiritual union and communion with Chriſt, and all his members. A ſerious meditation of theſe, will be a ſpecial means to ſtir up in us ſome ſpiritual appetite after the Ordinance, that we ſhall go with hungring and thirſting deſires after the ſame.

3. *Go to the Sacrament with a ſtrong expectation to receive much from God in and thorough that Ordinance*, knowing that God will enlarge himſelf unto all thoſe who come with enlarged hearts, with a ſtrong expectation of many good things. *Open thy mouth wide*, ſaith the Lord, (*Pſal.* 81. 10.), *and I will fill it.* So that if thou open thy mouth wide, in a longing expectation of great matters, he will fill it. Yea, the more thine heart is enlarged in deſire and expectation, the more will Gods heart be enlarged in bounty towards thee. As therefore God hath promiſed in the Covenant of Grace, *To be thy God, to write his Law in thy heart, to pardon thy ſins, to ſubdue thy corruptions, to give thee a ſoft heart, yea, to give thee grace here, and glory hereafter*, and the like; go with an expectation of theſe and ſuch like bleſſings, and thou ſhalt not be diſappointed of thine hopes.

4. *Approach to the Lords-Table with all holy reverence*, in reſpect of Gods glorious Majeſty, who is in a ſpecial manner preſent at that Ordinance, to behold his gueſts, and *will be ſanctified by all thoſe who draw nigh unto him*, Lev. 10. 3.

5. *Approach thereunto with all humility*, in reſpect of thine own vileneſs and unworthineſs, who art but ſinful duſt and aſhes; and (if thou haſt any light

light of grace in thee) canſt not but be conſcious to thy ſelf of more corruption in thine own heart, than thou knoweſt to be in the heart of another. And therefore ſay not, ſuch an one is ignorant, and ſuch an one is looſe in his life and converſation, but ſay, *Lord, I am ignorant, I am unworthy to draw nigh unto thee in ſo holy an Ordinance, not worthy to gather up the Crumbs under thy Table.* And know, that the more unworthy thou art in thine own account, the worthier gueſt thou art in the account of God.

6. *As thou art going to the Lords-Table, caſt all thy worldly thoughts and buſineſſes out of thy head,* which otherwiſe will carry away thine heart from the Ordinance, and exceedingly diſturb thee thereat. In Job 1. 6. we read, *There was a day when the Sons of God came to preſent themſelves before the Lord, and Satan came alſo among them.* In like manner, on the day when *Gods Children* preſent themſelves before the Lord in that ſolemn Ordinance, Satan will be ſure to appear amongſt them, to diſturb and diſtract them therein, (as much as poſſibly he can), by caſting into their head, vain and impertinent thoughts. And therefore it concerneth thee to be watchful over thy thoughts, and to keep thy heart cloſe to the Ordinance. To that end it will be thy wiſdom oft to eye the outward Elements of Bread and Wine, and diligently to obſerve the outward rites and actions in the Ordinance, and thereupon to meditate on the ſpiritual things ſignified thereby.

Theſe things premiſed, come we now to the duties to be performed at the Ordinance, which are theſe,

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1. *When thou art preſent at the Ordinances, put forth all the ſtrength thou canſt in the partaking thereof.* I mean the ſtrength of thy affections. For though thou art very weak, yet if thou put forth thy weakneſs, God will accept thereof. Content not thy ſelf therefore with a meer outward participation of the Lords-Supper, but let thy care be to bring up thine heart and affections to the Ordinance, and to put forth what ſtrength thou canſt.

2. *Remember the death of Chriſt*; which is Chriſts command in the inſtitution of this Ordinance; for ſaith he, *This do in remembrance of me, viz.* in remembrance of my bitter death and paſſion. For the Apoſtle *Paul*, explaining *this remembrance of Chriſt*, applieth it to *his death*, and *the ſhewing it forth. This do*, ſaith he, *in remembrance of me: for as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come*, 1 Cor. 11. 26, 27. So that this Ordinance of the Lords-Supper was inſtituted for a *ſolemn memorial* of that great Sacrifice, the Lord Jeſus Chriſt, that his death might never be forgotten, but be ever freſh in our memories.

And why muſt his death be thus remembred? Surely becauſe thereby was the Covenant of Grace ratified and ſealed, our Redemption purchaſed, our Sins expiated, our Reconciliation made with God, and the foundation of our Graces laid. And therefore at the Table, let out thine heart in a ſerious meditation of the manifold ſufferings of Chriſt, which is the τὸ ἔργον, the *main buſineſs* of this Ordinance. And meditate not only of his ſufferings at his death, but likewiſe in the whole courſe of his life, even from his *Cratch* to his *Croſs*, from his *birth* to his *death*. For his whole life was a continual ſuffering. Meditate therefore of his mean birth, and

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ſlight in his infancy, of the manifold reproaches which were caſt upon him from time to time; yea of his manifold perſecutions, of their cruel handling of him at the time of his death, when they apprehended him like a thief, bound him, arraigned and condemned him as a Malefactor, buffeted him with their hands, beat him with ſtaves, ſcourged him with whips, *making long furrows on his back*; platted on his head a crown of ſharp thorns, laid an heavy Croſs on his back, nailed his hands and feet to that Croſs, gave him Gall and Vinegar to drink, and ſundry ways much afflicted him. Thus was his body broken with torments. In relation hereunto it is ſaid of him, *That he was a man of ſorrows, and acquainted with griefs*, Iſa. 53. 3.

Eſpecially when thou art preſent at the Sacrament, take a turn with Chriſt in the *Garden*, by meditating of his bitter *Agony*, wherein *he ſweat drops of blood*, which was never read, or heard of in any before or ſince. Yea, the blood that Chriſt then ſweat, was not thin watery blood, but *thick blood*, as θρόμβοι in the Original properly ſignifieth, *Luk.* 22. 44. ſaith the Evangeliſt, *Being in an agony, his ſweat was, as it were, great drops of blood, falling down to the ground.* Which later clauſe ſheweth, that the blood of Chriſt paſſed through the pores of his body in ſuch a plentiful manner, that it trickled down to the ground in great abundance; ſo that as *Bernard* ſpeaketh (*Non ſolum oculis, ſed membris omnibus fleviſſe videtur*), Not only the eyes of Chriſt, but all the parts of his body did ſeem to weep, and that tears of blood.

In this ſweat of Chriſt there are three things remarkable, which do exceedingly ſet forth the greatneſs of his Agony.

1. *It was in a cold night*, for which cauſe afterwards they kindled a fire in the *High Prieſt's Hall*; and

and cold driveth the blood inward.

2. *He lay upon the cold ground*, which was enough to drive the blood inward.

3. *He was in exceeding great fear*, which naturally draweth the blood from the outward parts to the heart; and yet *in a cold night, lying upon the cold ground, and being in great fear, he ſweat drops of blood. Mat. 26. 39.* Who can imagin the bitterneſs of our Saviours Agony at that time? And *what was* it which put him into that Agony? Queſtionleſs, the apprehenſion of what he was to ſuffer, as appeareth by his prayer in his Agony, *Father, if it be poſſible let this cup paſs from me.* Now if the apprehenſion of what he was to ſuffer was ſo bitter, Oh how bitter think you were his ſufferings upon the Croſs, when he cryed out, *My God, my God, why haſt thou forſaken me?* Which words do not imply, that the Deity was ſevered from the Humanity; but that the Father had withdrawn from him all ſenſible feeling of his loving-favour, had reſtrained the influence of thoſe beams which might any way refreſh his troubled Soul. So that Chriſt might well take up the words of the Captive *Jews*, and ſay, *Behold, and ſee if there be any ſorrow like to my ſorrow, wherewith the Lord hath afflicted me in the day of his fierce anger?* Lam. 1. 12.

Theſe things call to mind in the time of the Adminiſtration of the Sacrament, not only when thou art eating the Bread, and drinking the Wine, but alſo when thou ſeeſt the Bread broken, and the Wine poured forth, then thou ſhouldſt think how Chriſts body was broken with torments, and his blood ſhed for remiſſion of ſins; and alſo when thou ſeeſt others taking the Bread and the Wine, thou ſhouldſt then be ſteeping thy thoughts in the meditation of Chriſts bitter death, and manifold ſufferings.

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This *Remembrance* of Chriſts death at the Sacrament muſt not be a bare *Hiſtorical* remembrance thereof, contenting thy ſelf with a remembrance of the Hiſtory of Chriſts death, as it is ſet forth by the *Evangeliſts*; but it muſt be an *operative*, and *practical* remembrance, working up thine heart.

1. *To an unfeigned love of God*, who out of his free grace, and rich mercy did ſend his dearly beloved Son out of his own boſom into the world, to take our nature upon him, and therein to die a bitter curſed death for mans Redemption. Who can ſufficiently admire the riches of Gods love to man therein! How may we with *David* cry out, and ſay, *Lord, what is man that thou art ſo mindful of him!* Eſpecially that thou ſhouldſt be ſo mindful of him, as to give the Son of thy love to ſuffer a curſed death upon the Croſs, to make us who were *children of wrath, and bondſlaves of Satan, Sons of God, and Heirs of eternal life and ſalvation!* And how ſhould this incomprehenſible love of God fire and inflame our cold and frozen hearts with a fervent love unto him again?

2. *The remembrance of Chriſts death ſhould work up our hearts to an ardent love of Chriſt, for that wonderful love of his in giving himſelf for us*, his Body to be crucified, his blood to be ſhed, and his Soul to bear the intollerable burthen of his Father's wrath due to our ſins, which made him ſweat drops of blood in the Garden, and to cry out on the Croſs, *My God, my God, why haſt thou forſaken me?* Oh how ſhould this raviſh our Souls with admiration of ſo great love! and inflame our hearts with love again unto him, who did, and ſuffered ſo much for us! How ſhould the meditation of the manifold ſufferings of Chriſt, eſpecially of his bitter death and paſſion, work in us an holy paſſion of love!

3. *The remembrance of Chriſts death ſhould work in*

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us a care to pleaſe him in all things, to be willing to do and ſuffer any thing for him, who hath done and ſuffered ſo much for us; which Chriſt declareth to be a good proof of our love to him, ſaying, *If ye love me, keep my Commandments*, Joh. 14. 15. And though we cannot exactly keep the Commandments of Chriſt, yet we may and ought ſincerely to endeavour the keeping of them, without which our profeſſion of love is but vain and fruitleſs, in ſhew and not in truth.

4. *The remembrance of Chriſts death ſhould work in us a godly ſorrow for our ſins, as the true cauſe of his ſufferings.* For the truth is, it was not ſo much *Judas* that betrayed Chriſt, nor the *Scribes* and *Phariſees* that accuſed him, nor *Pilate* that condemned him, nor the *Soldiers* that crucified him, nor the *Devil* that ſet them all on work, as *our ſins*, that were the true cauſe of Chriſts ſufferings. The Soldiers that ſcourged, and crucified him, were but our Executioners to inflict on him thoſe puniſhments which our ſins deſerved, and Gods juſtice impoſed for the ſame. They were our ſins which envenomed those whips that ſcourged his innocent body; thoſe thorns which pricked his temples, and thoſe nails which pierced his hands and feet, and made them ſo bitter unto him. *Oh therefore that we could ſo look upon whom we have pierced by our ſins, that we might mourn as one that mourneth for his only ſon; and be in bitterneſs, as one that is in bitterneſs for his firſt-born.* 10. 12.

5. *The remembrance of Chriſts death ſhould work in us the death of ſin:* We ſhould ſo remember the death of Chriſt, as to die unto ſin. For the Apoſtle *Paul* urges our *death to ſin from the death of Chriſt*, that *as Chriſt died and roſe again, ſo we ſhould die to ſin, and live unto God*, Rom. 6. 2. To this end, let

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hate and lothe ſin as the greateſt evil, reſolving with the aſſiſtance of Gods grace to leave and forſake all manner of ſins for the time to come. For why ſhould any ſin ſeem light to us, which lay ſo heavy upon our Saviour, as to caſt him into a bloody ſwear? why ſhould any ſin be ſweet to us, which was ſo bitter to our Saviour? Far be it from us, by our renewed ſins, to tear open his wounds afreſh, and crucifie him again.

6. *The remembrance of Chriſts death ſhould work up our hearts to ſome due thankfulneſs unto God and his Son Jeſus Chriſt, for their unſpeakable love and mercy towards us therein.* Thankfulneſs is a grace, not only to be exerciſed after our receiving of the Sacrament, but likewiſe while we are preſent at the Ordinance. When our hearts are affected with the apprehenſion of the incomprehenſible love of God the Father, in giving his beloved Son out of his own boſom to die for us, and of the unſpeakable love of Chriſt, in offering his own body a Sacrifice upon the Croſs for our ſins, then ſhould they break forth in praiſes and thankſgivings unto God the Father, and his Son Jeſus Chriſt.

III. *Another duty to be performed at the Ordinance, is the exerciſe of thy Graces, more eſpecially thy faith and repentance.* It is not enough that thou bring faith, repentance, and other graces to the Sacrament, but thou muſt likewiſe there ſtir up thy graces, and exerciſe the ſame, or elſe thou wilt be an unworthy receiver. For not only a wicked man that wants grace, but likewiſe a child of God that hath true grace, may receive the Sacrament unworthily, and go away without any comfort or benefit at all; namely, if he do not there ſtir up and exerciſe his graces. For Sacraments do not work as Phyſick, by a virtue inherent in them, but according to the

diſpoſition of the party that partaketh of them. And therefore as thou wouldſt be a worthy gueſt, and partake of the comfort of the Ordinance, ſtir up and exerciſe thy graces. As,

1. *Thy Faith.* This is the chief grace to be exerciſed at the Sacrament; for *Faith is the eye of the Soul*, whereby it ſeeth and diſcerneth the Body and Blood of Chriſt under the elements of Bread and Wine. It is likewiſe the *hand of the Soul*, whereby it receiveth Jeſus Chriſt: And the *mouth of the Soul*, whereby it feedeth upon Jeſus Chriſt. And therefore without the exerciſing of thy Faith at the Sacrament, thou canſt receive no benefit at all.

There is a threefold act of Faith to be exerciſed at the Lords-Supper.

1. *To look out for Chriſt.*
2. *To receive Chriſt.*
3. *To apply and appropriate him unto thine own ſelf.*

1. The firſt act of Faith is, *to look out for Chriſt:* And therefore when thou art preſent at the Lords-Supper, reſt not in the outward elements, in the beholding and taking of them; but with the eye of faith diſcern the body and blood of Chriſt, under the elements of bread and wine, which indeed do Spiritually; Sacramentally ſet forth the body and blood of Chriſt, as is clear from Chriſts own expreſſion, *Mat. 26. 26.* for holding the bread in his hand, he ſaid of it, *this is my body*, that is, *Myſtically* and *Sacramentally*, by way of repreſentation: As if he had ſaid, *This bread repreſenteth my body.* And holding the Cup that had wine in it, and ſpeaking of the wine therein, he ſaith, *This is my blood*; that is, *Myſtically* and *Sacramentally*, by way of repreſentation, as if he had ſaid, *This wine repreſenteth my blood.*

And as thou art not to reſt in the outward elements, ſo neither in the outward rites and actions; but

but in the beholding of them, thou art with the eye of Faith to ſee and diſcern the ſpiritual things ſignified thereby: when therefore thou beholdeſt the Miniſter breaking the bread, then meditate of the manifold ſufferings of Chriſt, and with the eye of faith, look upon Jeſus Chriſt hanging upon the Croſs, there conflicting with his Fathers wrath, and groaning under the weight and burden of our ſins; behold his bleſſed Body broken and torn with ſtripes and wounds, with whips and nails.

And when thou ſeeſt the *Miniſter pouring out of the wine*, then exerciſe and actuate thy Faith in the blood of Jeſus Chriſt, and the ſhedding thereof, which indeed ſheweth the extent of Chriſts ſufferings, even to the taking away of his life, which is the furtheſt extent of a mans ſuffering in this world. Theſe two therefore, *the breaking of Chriſts body, and the ſhedding of his blood*, are fitly joyned together; the former to ſhew the *extremity of Chriſts ſufferings*; the later, *the extent thereof*, even as far as poſſibly could be, to the ſhedding of his blood.

Again, when thou ſeeſt the *Miniſter offering the bread and wine to the Communicant*, then by the eye of faith ſee Gods love in offering his Son to every believing Communicant. For as verily as the Miniſter doth offer the bread and wine, ſo truly doth God *really* offer Chriſt, with all the benefits of his Death and Paſſion to every believing Communicant. I do not ſay *carnally*, but *really*; not the fleſh of Chriſt, but Chriſt with all the benefits of his death and paſſion, as Reconciliation, Redemption, Remiſſion of ſins, &c. For there is not a meer repreſentation, but a real and true exhibition of Chriſt, as broken for our ſins.

II. Another act of Faith to be exerciſed at the Lords Supper, is, *To receive Jeſus Chriſt.* For the

believer having ſeen Chriſt with the eye of Faith under the outward elements, and forementioned rites, then he receiveth him into his heart with much joy and gladneſs. As therefore thou ſtretcheſt forth the hand of thy body to receive the bread and wine, ſtretch forth the hand of faith to apprehend and receive Jeſus Chriſt, and reſt upon him, as for the pardon of thy ſin here, ſo for eternal life and ſalvation hereafter. For Faith is that inſtrument whereby we receive Chriſt, and all his benefits, as they are offered to us in the Goſpel, and ſealed up to us in the Sacrament. Faith is to the Soul, as the hand is to the body; that which is offered to a man for his good, the hand readily receiveth, and what the hand ſo receiveth is a mans own. Thus God offering his Son to us, faith perſwades the heart of Gods good will to man, and of his true intent to have man partaker of his Son, and thereupon apprehends him, and receives him for his own, and Chriſt is truly his.

III. *Another act of Faith to be received at the Lords Supper, is to apply and appropriate Chriſt to thy ſelf*, which is implied under the rites of *eating the bread, and drinking the wine*, whereby is meant, *a feeding upon Chriſt by faith*, which is an applying of him. When therefore thou art eating the bread and drinking the wine, feed upon Chriſt *by a particular application of him, and all his benefits, to thine own Souls comfort.* By Faith aſſure thy ſelf that Chriſt was born *for thee*, that he might be *thy Saviour*, to ſave *thee* from thy ſins; that he performed perfect obedience unto the Law, that his righteouſneſs might be imputed unto *thee*. That he died a bitter curſed death to free *thee* from eternal death and condemnation, which thy ſins had deſerved. Thus thou oughteſt to apply Chriſt with all his benefits unto thine

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own ſouls comfort. And thus to act Faith, is to eat and drink indeed. The truth is, this act of Faith, in *applying Chriſt*, is the moſt ſuitable to the Ordinance of the Lords-Supper. And the more thou canſt put forth the act of application therein, the greater comfort ſhalt thou receive from the Ordinance: for propriety in Chriſt is that which ſweetens all.

Yet leſt weak Chriſtians, ſuch as are weak in Faith, ſhould be diſcouraged, and think themſelves uncapable of comfort, becauſe they cannot thus feed upon Chriſt by Faith, they cannot apply Chriſt nor the benefits of his death unto themſelves.

I deſire ſuch to take notice, that though this *act of application*, is the moſt ſuitable to the Ordinance, yet the former *act of receiving Chriſt*, and *reſting upon him*, giveth us a true intereſt in him, whereby Chriſt and all his benefits become ours, which puts us into a bleſſed and happy condition. Yet I would adviſe all ſuch who have attained to that degree and meaſure of Faith, as to lay hold upon Jeſus Chriſt, and to receive him as their Saviour, and to reſt upon him alone for life and ſalvation, that they would ſtrive to raiſe it one pitch higher, namely, *to apply Chriſt*, with all the benefits of his death and paſſion, unto their own ſouls comfort; becauſe this act of Faith doth eſpecially make to our comfort and conſolation, as well as to our ſpiritual benefit.

II. *Another grace to be exerciſed at the Lords-Supper*, is, *Repentance*. For a broken Chriſt requireth a broken heart. Whereas in true Repentance, there is a *godly ſorrow* for ſins paſt; and a *full purpoſe and reſolution of heart* to leave and forſake them for the time to come, and to walk more cloſely with God.

While you are at the Sacrament, you should exercise your Repentance in both these particulars.

1. *You should labour to be affected with a true grief and sorrow for your sins.* To that end seriously meditate of the manifold sufferings of Christ: For certainly a due and serious meditation of what Christ hath suffered for our sins, cannot but affect our hearts with some measure of grief and sorrow for the same. For shall Christ bleed for our sins, and shall not we weep for them? was Christ broken with torments for our sins, and shall not the consideration thereof break our hearts for them?

2. *You must engage your selves by a solemn vow and promise unto God, to be more watchful over your selves against sin for the time to come, and to walk more closely and exactly with God.* As often as you partake of the Lords-Supper, so often God reneweth the Covenant on his part; he engageth himself afresh *to be your God, to pardon your sins, to subdue your corruptions, to write his Law in your hearts*; that is, to work in you, as a desire and disposition to the keeping of his Laws and Commandments, so a sincere endeavour after the same. And therefore it is your duty to renew the Covenant on your parts, to engage your selves afresh, in the strength of Christ, to walk as a people in Covenant with God, to be more watchful over your selves against sin, for the time to come; to be more his faithful servants, than ever you were before.

Having shewed both the duties Antecedent, and *Concommitant*: Come we now to the duties *Subsequent*, such as must follow after the action of receiving. For it is not enough that you *duly* prepare your selves to that Ordinance, and *reverently carry* your selves at it, but you must likewise *in some measure*

ſure walk ſuitably thereunto. To that end obſerve theſe directions:

1. *So ſoon as you get home withdraw your ſelf into ſome ſecret place, and there upon your knees from your heart bleſs God* as for his manifold favours, mercies, and bleſſings, ſo eſpecially and above all for the Fountain of all bleſſings, the Lord Jeſus Chriſt; for his Covenant of Grace made unto you in him, for adding the Sacraments as Seals to the Covenant of Grace for the ſtrengthening of your Faith, for making you that day partaker of his bleſſed Sacrament, and for that comfort and refreſhment which you have found therein. I hope you are not ſuch beaſts as to forget to return thanks to God for the food wherewith your bodies are refreſhed. And will you bleſs God for your corporal food, and not for your ſpiritual food, whereby your ſouls are nouriſhed unto everlaſting life? will you bleſs God for a Crumb, and not for a Chriſt? in whom all good things are contained in a moſt eminent manner?

2. *Did you find your hearts cheared and warmed at the Lords-Supper? beware of quenching that ſpiritual heat which was there kindled in you, by a ſudden falling into worldly conferences, and fruitleſs diſcourſes.* But labour to keep alive that ſacred fire which you found then kindled in your hearts, by prayer, meditation, and holy conferences: for know, that a ſudden quenching of the Spirit, will exceedingly tend to the hardning of your hearts.

3. *Maintain a ſtricter watchfulneſs over your ſelves againſt ſin for the time to come.* Were your ſouls waſhed at the Sacrament, with the blood of Chriſt, from the filthy ſpots and ſtains of ſin? and will you ſoon after *with the Sow wallow again in the filth of ſin, and mire of ſinful filthineſs?* Did you upon your approaching to that Ordinance, caſt up your ſins by confeſſi-

on? And will you now with the *Dog return to your Vomit again?* Did you there, by the eye of Faith, ſee Chriſt crucified for your ſins, under the rites of breaking the bread, and pouring out the wine? And will you now, by a freſh committing of ſin, crucifie him again? Rather reſolve and ſtrive henceforward to crucifie your ſins, for which Chriſt was crucified; to hate, abhor, and abandon every ſin, as much as in you lieth.

4. *Labour to live more ſoberly, righteouſly, and godly in this preſent world*, Tit. 2. 12. More *ſoberly* towards your ſelves, more *righteouſly* towards your Neighbours, and more *godly* towards God. As you have been made partakers of an Ordinance *not common to all*, but *peculiar to Saints*; ſo your lives ſhould have ſomewhat *peculiar* in them, which is not common to wicked men. You ſhould live *convincing lives*, by exceeding others in holineſs and righteouſneſs. You muſt be more frequent and fervent in Family-duties, more careful in ſanctifying the Lords-day, more juſt and honeſt in your dealings with men, living ſo as you may credit your Profeſſion, and adorn the Goſpel of Jeſus Chriſt. And when you are tempted to any ſin, thus reaſon the caſe with your ſelf. Was I not lately at the Lords-Table? and did I not there vow and promiſe to be more watchful againſt ſin, and more careful to walk in the ways of godlineſs? And ſhall I now ſtep out of the way of godlineſs into the way of ſin? Thus lay your temptation to the touchſtone of your vow, and try whether it be not againſt it: which, through the bleſſing of God, may prevent many a ſin.

CHAP.

CHAP. XV.

Of preparing for death, and how to dye well.

IF thou apprehendeſt thy diſeaſe to be mortal, and that it is like to be thy laſt ſickneſs, then it will be thy wiſdom to prepare thy ſelf, after the beſt manner thou canſt for death.

For thy better help therein, take theſe *Directions.*

1. *Set thine houſe in order:* I mean, ſettle thy outward eſtate, by making thy Will: which will no way haſten thy death, (as many fooliſhly do imagine), but rather put thee into a better capacity, to ſet thy ſoul in order for a bleſſed departure. And as God hath bleſt thee with an eſtate, ſo fail not to give ſome proportionable part thereof for the relief of the poor members of Jeſus Chriſt. Though that Charity which is exerciſed in a mans life-time is queſtionleſs the beſt, and the moſt acceptable unto God, when we make our *own Hands* our *Executors*, and our *own Eyes* our *Overſeers*; yet I condemn not that Charity which is ſhewed at the laſt, for better late than never.

2. *Send for ſome godly Miniſter, or experienced Chriſtian, to adviſe thee about ſetting thy ſoul in order, in reference to thy great change.* This direction the Apoſtle *James* giveth, *ch.* 5. 14. *Is any ſick among you? let him call for the Elders of the Church, and let them pray over him.* This I would adviſe thee to do in the firſt place, not putting it off to the laſt, when thine underſtanding and memory begin to fail

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as the practice of the most is, who when the *Physician* hath done with them, and in a manner given them over, then send for the *Divine* to begin with them; as if a short prayer, and a few words of Ghostly counsel, were enough to send them to Heaven.

2. *Labour to make, or rather to renew thy peace with God.* For though the making thy peace with God ought not to be put off to thy death-bed, yet must it then be renewed in an especial manner, as being the last time of doing it. In order thereunto:

1. *Look back into thy former course of life, and call to mind the manifold aberrations thereof,* as the vanity of thy thoughts, how vain, and empty, how carnal and prophane they have been: as also the unsavourinesse of thy words and speeches, how God-less, and Christ-less, yea how unprofitable they have been for the most part: as also the wickednesse of thine actions. And in examining thy self concerning thine actions, call to mind, as thy sinful Omissions and Commissions, so likewise thy sinful manner of performing holy duties, how thy most religious services have had a mixture of sin in them. Likewise run over the several ages of thy life, and consider what sins thou committedst in thy childhood, what in thy youth and what in thy riper years.

And together with the number of thy sins, consider the aggravating Circumstances of them, till thou find thine heart in some measure affected with grief and sorrow for the same, and then,

2. *Confess thy sins unto God in prayer,* spread them before him in a true and unfeigned acknowledgment and confession of them, freely judging and condemning thy self before God for the same.

Earnestly

3. *Earneſtly beg of him the pardon and the forgiveneſs of them in and through the merits of Jeſus Chriſt.* For thou canſt look for it only through the free grace and mercy of God in Jeſus Chriſt. And as there is a promiſe of forgiveneſs to ſuch as unfeignedly confeſs their ſins, ſo there is likewiſe a promiſe of forgiveneſs to ſuch who heartily pray for the ſame. For ſaith the Lord in anſwer to *Solomons* prayer, 2 *Chron.* 7. 14. *If my people which are called by my name, ſhall humble themſelves, and pray, and ſeek my face, then will I hear from heaven, and will forgive their ſins.* If therefore thou canſt pray heartily unto God for the pardon of thy ſins, thou haſt thereby ſome comfortable evidence of their forgiveneſs. As the Lord in the Parable forgave his ſervant that was indebted to him, and had nothing to pay, even becauſe he prayed him. So if thou canſt pour out thy Soul in a true and hearty prayer unto God for the pardon of thy ſins, he will queſtionleſs forgive thee, even becauſe thou prayeſt unto him. For as *David* ſpeaketh. *Pſal.* 86. 5. *The Lord is not only ready to forgive, but plenteous in mercy to all that call upon him.*

4. *Sprinkle thy Soul with the blood of Jeſus Chriſt.* Chriſt is our *Peace*, as the Apoſtle calls him, *Eph.* 2. 4. Neither canſt thou (by all that thou art able to do) make thy peace with God, but only through faith in his blood. When the deſtroying Angel ſaw the blood of the Lamb ſprinkled on the poſts of any door, he paſſed by that Houſe, and they within were ſafe, *Exod.* 12. 23. So that Soul which is ſprinkled with the blood of Jeſus Chriſt, is ſo ſafe from the deſtroying Angel of God, that he ſhall not do it hurt; for death is an advantage to that Soul which is ſprinkled with the blood of Chriſt.

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Though the blood of Chriſt be the means of our Peace and Reconciliation with God, yet unleſs that blood be ſprinkled on thy Soul, thou canſt find little peace there. And therefore the Apoſtle *Peter* ſpeaks not only of the blood of Chriſt, but *of the ſprinkling of the blood of Chriſt*, 1 Pet. 1. 2.

It is not enough that Chriſt hath ſhed his blood, but there muſt be beſides the ſhedding of it, the ſprinkling of it. Chriſts blood was ſhed upon the Croſs, yet all men are not reconciled unto God thereby. What is the reaſon? ſurely becauſe that blood is not ſprinkled upon their Souls. For peace and reconciliation with God muſt be had, not only from Chriſts blood poured out, but from *his blood ſprinkled.*

Qu. *How is Chriſts blood ſprinkled upon our ſouls.*

Anſw. By Faith, applying the blood of Chriſt to our own ſouls comfort. Faith is the hand of the ſoul, and the ſoul by Faith puts her hand into the wounds of Chriſt, takes of his blood, and beſprinkles her ſelf therewith, applying the merits and the virtue thereof unto it ſelf, whence follows peace and reconciliation with God.

Obj. *I would willingly apply the merits of Chriſts death and paſſion unto my ſelf, but oh I am conſcious of ſo much unworthineſs, ſeeing nothing in my ſelf, why the merits of Chriſts death ſhould belong unto me, that I cannot, yea I dare not, apply them to my ſelf.*

Anſw. It is good to be conſcious to thy ſelf of thine own unworthineſs, but not ſo as to be kept thereby from applying of Chriſt, and the merits of his death and paſſion unto thy comfort. And truly.

ly, if thou wouldſt conſider, that God reſpecteth his own goodneſs, and not ours, in the offering of his Son, and that his grace is every way moſt free, this conceit of thine unworthineſs can be no juſt plea againſt the applying of Chriſt, with the benefits of his death and paſſion unto thine own ſouls comfort. It ſhould rather be an encouragement unto thee; becauſe the more unworthy thou art in thine own ſight and ſenſe, the more worthy thou art in the account of Chriſt. The greateſt worthineſs that any Chriſtian can here attain unto, is to be ſenſible of his own unworthineſs.

Obj. 2. *My ſins are ſo many for number, and ſo hainous in their quality, that I cannot imagine that Chriſt ſhould belong unto me, and therefore dare not apply him, nor the benefits of his death and paſſion unto my ſelf.*

Anſw. The more ſinful thou art in thine own ſenſe and apprehenſion, the fitter thou art to cloſe with Jeſus Chriſt, and to apply the merits of his death unto thy ſelf. For in that gracious invitation of Chriſt, *Mat.* 11.28. we find no other qualification put in, but a ſenſe of ſin, *Come unto me all ye that labour, and are heavy laden, and I will give you reſt*; where the parties invited to come unto Chriſt, are ſuch as are ſenſible of, and thereupon groan under the weight and burden of their ſins, as the words in the Greek (κοπιῶντες καὶ πεφορτισμένοι) properly ſignifie. And *Luk.* 5.32. Chriſt profeſſeth, *he came not to call the righteous, but ſinners*; not ſuch as were *righteous* in their own conceit, but ſuch as were *ſinners*, in their own ſenſe and apprehenſion, truly ſenſible of their ſins. So that ſenſe of ſin is

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the only qualification requisite to an application of Jesus Christ.

Obj. 3. I have often sinned against knowledg and conscience, and therefore fear I have committed that unpardonable sin, the sin against the Holy Ghost, and so dare not apply Christs blood unto my self.

Answ. Though the sin against the Holy Ghost be a sin against knowledg and conscience, yet every sin (yea every grievous sin) against knowledg and conscience, is not the sin against the holy Ghost; for they may be without malice of heart, which this cannot be; and therefore though thou hast often sinned against knowledg and conscience, yet if thou hast not sinned with a malicious heart, that is, thou hast not sinned meerly because thou wouldst displease God, and grieve his Spirit, thou hast not committed the sin against the holy Ghost.

IV. *Having made thy peace with God, then make thy peace with men, by an hearty forgiving all who have wronged thee.* This is a duty to be performed by thee in the whole course of thy life, as any occasion thereof is given, without which the Lord will not accept of any Christian service and sacrifice that thou offerest unto him. And therefore saith our Saviour, *Mat.* 11. 25. *When thou standest praying, forgive, if thou hast ought against any*; for indeed, how canst thou ask God forgiveness of thy sins, when thou wilt not forgive man his offences against thee? how canst thou beg peace and reconciliation with thy heavenly Father, when thou wilt not be reconciled on earth to thy Brother? As therefore this duty is to be performed by thee in the whole course of

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thy life, ſo eſpecially in thy laſt ſickneſs, for thereby thou maiſt gain ſome aſſurance in thine own ſoul of thy ſins committed againſt God; which our Saviour implieth in that expreſſion of his, *Mat. 6.* 14. *If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.* Wouldſt thou then be aſſured of Gods mercy towards thee in the forgiveneſs of thy ſins committed againſt him? ſearch narrowly into thy own ſoul, and if thou canſt find thou doſt as heartily forgive thy Brother, as thou doſt deſire forgiveneſs of God, then maiſt thou aſſure thy ſelf of Gods mercy to thee in the forgiveneſs of thy ſins committed againſt him: So much is hinted to us in the fifth Petition of the Lords-Prayer, *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us*; which later clauſe is added, partly to ſtir us up, readily to forgive thoſe who have wronged us: and partly to ſtrengthen our Faith in the aſſurance of the forgiveneſs of our ſins committed againſt God, from our readineſs to forgive thoſe who have wronged us; in that our forgiving of our Brother is a fruit proceeding from Gods forgiving us.

V. *Labour to clear up thine evidences for Heaven*, that thou maiſt upon good ground be able to ſay with the Apoſtle *Paul*, *I know that when the earthly houſe of this tabernacle is diſſolved, I ſhall have a building with God, an houſe not made with hands, eternal in the Heavens.* The Scripture layeth down ſundry clear evidences of a true right and title unto heaven, as *Faith in Jeſus Chriſt*; for faith our Saviour, *Joh. 3. 16. God ſo loved the world, that he gave his only begotten Son, that whoſoever*

ſoever believeth in him, ſhould not periſh, but have everlaſting life: and ſaith *John Baptiſt*, v. 36. *He that believeth on the Son hath everlaſting life*, that is, he is as ſure of it, as if he were in actual poſſeſſion of it. Another evidence for heaven is ſet down by the beloved Diſciple *John*, 1 *Joh.* 3. 14. *We know that we have paſſed from death to life, becauſe we love the brethren.*

Becauſe many good Chriſtians, and true Believers are much troubled upon their death-bed for want of aſſurance of their intereſt in Chriſt, and of a better life after this, I ſhall lay down three conſiderations for their comfort and ſupport.

1. *A man may have the Faith of adherence, though he have not the Faith of evidence and aſſurance.* For the better underſtanding whereof you muſt know, there is a twofold *Faith*, as Divines diſtinguiſh, *viz.* The *Faith of adherence*, whereby we roul our ſelves upon Chriſt, and reſt upon him and his merits alone for life and for ſalvation: And the *Faith of evidence and aſſurance*, whereby we know and are aſſured of our intereſt in Chriſt, and conſequently of our right and title unto heaven. Now a man may have the *Faith of adherence*, which is true juſtifying-Faith, that giveth us an intereſt in Chriſt, and a right to heaven, and yet may want the *Faith of evidence and aſſurance*, ſo that he knoweth not his happineſs. As the child may truly hang about the mothers neck, or caſt it ſelf into her arms, and yet receive neither kiſs nor ſmile from her: ſo a poor ſoul may truly roul it ſelf upon Chriſt, caſt it ſelf into his arms, and reſt in

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his bosom (which is true Faith), and yet have neither kiss nor smile from him. Therefore far be it from thee to question the truth of thy Faith, meerly for want of Christs smiling upon thee; or to question thy Faith of adherence, because thou hast not the Faith of evidence and assurance.

2. *Assurance of our interest in Christ, and of our future happiness, though it be requisite to the consolation of a Christian, yet not to his salvation*; though to his comfort, yet not to his safety. His condition may be safe, though not very comfortable at present. For a Christians safety doth not at all depend upon his assurance, but upon his Faith. That Christian that can by Faith roul himself upon Christ, cast himself into his arms, resting upon his merits alone for life and for salvation, and withal doth resign up himself unto Christ to be his faithful servant, his state and condition is safe, though he hath not that assurance which he doth desire. For the promise of life and salvation is made to Faith, and not to assurance. The tenor of the Gospel is, *Believe, and thou shalt be saved:* as Joh. 3. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* It is not said, That whosoever hath assurance of his interest in Christ, and of eternal life and salvation, but *whosoever believeth in Christ shall be saved.* This consideration may revive many drooping souls, who though they do renounce all confidence in themselves, and in any righteousness of their own; and place their whole confidence for pardon of sin, and eternal life, upon the righteousness of Jesus Christ, and the merits of his death and passion, yet have no comfortable assurance in their

own ſouls of their intereſt in Chriſt, or of their eternal life and ſalvation; let ſuch know, that their condition may be good and ſafe for all that.

3. *Aſſurance of ſalvation is not ſo ordinary as many Chriſtians do imagine.* For indeed they are but few Chriſtians who do here attain to a clear evidence, and full aſſurance of their ſalvation. Such whom the Lord here calleth forth to hard ſervices, or great ſufferings, to them he is pleaſed many times to give ſome clear evidence and aſſurance of their eternal life and ſalvation, for their better comfort and ſupport. Thus many *Martyrs* have expreſſed their full aſſurance of a better life after this: whereas ſuch a meaſure is not uſually granted to ordinary Chriſtians, their trials being but flea-bites in compariſon of others.

VI. *Then eſpecially act the graces of Gods Spirit in thee.* As,

1. *Thy Faith*, which is a grace of ſpecial uſe to thee ſo long as thou liveſt in this world, but moſt of all at thy laſt ſickneſs, and at the time of death; therefore then eſpecially be often actuating and exerciſing thy Faith in Jeſus Chriſt. With the eye of Faith look upon Chriſt hanging upon the Croſs, there offering up his life as an all-ſufficient Sacrifice, and full ſatisfaction to Gods Juſtice for thy ſins, and caſt thy ſelf into the arms of Jeſus Chriſt, reſting upon his merits alone for life and ſalvation; with a diſclaiming of all confidence in thy ſelf, or any righteouſneſs of thine own, place thy whole confidence upon the righteouſneſs of Jeſus Chriſt, and on the merits of his death and paſſion.

2. *Then*

2. *Then eſpecially act thy zeal for Gods Glory*, by giving good counſel to thoſe who are about thee, or come to viſit thee. It is the laſt time thou canſt do any thing for God in this world, therefore then ſhew thy love to him, and zeal for his glory, by calling upon others to fear him, and ſerve him, by a conſcionable diſcharge of the duties of their Places, Callings, and Relations. Perſwade them to mind the things of this world leſs, and the things of heaven more; to prize health, and improve it for the good of their ſouls: to lay up a ſtock of *graces* and *comforts* againſt the evil day, and to get their evidences for heaven clear, before they be caſt upon their death-beds. Words of dying men are of moſt efficacy and authority, and therefore improve thy dying ſpeeches to the glory of God, and the good of thy Neighbour. Thus our bleſſed Saviour, when he was to leave the world, ſhewed his zeal for Gods glory, and love to his Diſciples, in leaving with them many precious counſels, comforts, and exhortations, *Joh.* 14. 15, 16, 17. And the Apoſtle *Paul* being aged, and knowing the time of his departure was at hand, called for the Elders of the Church at *Epheſus*, and leaves with them many excellent and weighty exhortations, *Act.* 20. 18, *&c.*

3. *Act thine obedience, by reſigning up thy ſelf unto the will of God, to be at his diſpoſe, either for life or death.* As thou muſt not be unwilling to die when God calleth thee; ſo neither muſt thou be over eager to dye before he calls thee: thou muſt not deſire death out of diſcontentment of mind, becauſe of ſome preſent miſeries and afflictions which lye upon thee; nay, thou mayeſt

not *absolutey* wish to die out of a desire to be rid of thy sins, and to be with Christ, but it must be with a submission to the will of God, if he see it meet and convenient for thee. Though *Paul* knew it were *far better* for him to dye than to live, yet did he not desire death *absolutely*, but with a submission to the will of God, *Phil.* 1. 23.

VII. *Be frequent in reading the holy Scriptures, or cause them to be frequently read unto thee*; for there thou shalt find,

1. Examples of Gods mercy shewed to the afflicted.
2. Instructions how to bear and improve thy present visitation.
3. Comfortable promises of support under the soarest trials.

And know for certain, that one promise in the Book of God will be more effectual to yeild thee comfort on thy death-bed, than all the counsel of thy friends that shall be then about thee.

VIII. *Be often lifting up thine heart to God in Prayer.* And when through weakness of body, and faintness of spirit, thou art not able to pour out thy soul in any set and solemn Prayer, send up some short ejaculatory Prayer unto God, as that of the poor *Publican*, *Lord be merciful to me a sinner*, Luk. 18. 13. And also that of the poor man, *Lord, I believe, help thou my unbelief*, Mar. 9. 24. And that of the Apostle, *Lord, increase my Faith*, Luk. 17. 5. And that of *Stephen*, *Lord Jesus receive my Spirit*, Act. 7. 59. These ejaculations going from the heart, they are acceptable and pleasing unto God.

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Let us therefore endeavour to dye praying, by a frequent breathing forth of theſe, and ſuch like ejaculatory Prayers.

IX. *Be often reſigning up thy Soul into the hands of God*, ſaying, with our bleſſed Saviour, *Luk.* 23. 46. *Father into thy hands I commend my Spirit.* Little Children for the moſt part deſire to dye in their Fathers Boſome, or upon their Mothers Lap; even ſo ſhouldſt thou in the hour of death, caſt thy Soul into the Arms of thy heavenly Father, and reſt in the Boſome of Jeſus Chriſt.

FINIS.